



Rules of Hearts Deeds

By

Dr. Aqeel bin Salem Alshammari

Faculty Member

University of Hafr Albatin, KSA

Translated by

Rashed Abdullah Alsubai

Introduction

Praise be to Allah, and peace and prayer of Allah be upon His messenger...

As asserted by Ahlu Sunnah Wal Jama'a, the origin of faith **is in the heart**. if the heart is good (reformed), the whole body becomes reformed, and if it is corrupt, the whole body becomes corrupt. The physical actions of the body are, in fact, dependents on what's in the hearts due to the strong correlation between them. Allah decrees hearts deeds at all times and instances; therefore, a believer can't but learn its rules seeing how it's tied to his faith. The believers are on a par with one another on what's in their hearts and demonstrated by their action. Allah will consider only what is in the heart of the believer, so, learning about hearts deeds, which is part of behavior and belief, is a noble cause.

Nowadays, the need for believers to learn about hearts deeds is more than the need for any other knowledge, since most of our shortcomings stem from the weaknesses of our hearts. There are many misconceptions about the deeds of the heart, some think they have achieved the true Tawakul, (putting your trust in Allah, only to realize, after studying and acquiring the necessary knowledge, that he only partially attained the true Tawakul. Other important hearts deeds, which are compatible with Quran and Sunnah are even harder to acquire. Moreover; insufficient writings in this subject had contributed the lack of awareness among the believers about its importance. Except for few scholars who concentrated on explaining few hearts deeds such as *Fear*, *Love* (for the sake of Allah), *Tawakul* and *Al-Raja* (hoping for and counting on Allah's promise), and left many others.

What made things even harder to achieve is the fact that the righteous forefathers had ascertained that submissiveness in daily prayer would be the first knowledge/deed to be forgone by Muslims. Reaching a true and clear understanding of hearts deeds became a challenge.

In order to grasp the significance of this matter, imagine a person wants to pray without learning the proper aspects of daily prayer, or he may have only a partial learning acquired through his imitation of others who perform their daily prayer with inadequacy. This individual cannot possibly perform his daily prayer as intended by Sharia, nor his prayer will ever be complete. This is exactly what is occurring with the most of us when it comes to dealing with hearts deeds, since we did not approach it as an important area of sharia knowledge and did not take the time to grasp its importance and rear ourselves accordingly. The end result will be just like the flawed prayer performer.

The other important area is the sickness in hearts where the case is even harder because sickness in hearts is difficult to deduct, and Iblis (*satan*) causes confusion in one's perception of it. Iblis does that because he knows that hearts deeds are far more important than physical

actions of the body. So, Iblis may encourage a believer to go for Jihad (fighting for the cause of Allah) but only with a corrupt intention, while this believer thinks his physical action matters more what is in his heart, Allah Almighty looks only at what is in his heart.

What makes this subject extremely critical is the fact that sickness in hearts is strongly linked to hearts deeds, so one's can't recognize *Al-Riya* (pretension and showing off) without knowing *Al-Ikhlās* (sincerity to Allah), nor will he be able to understand conceitedness without understanding *Al-Raja* (hoping for and counting on Allah's promise).

In today's societies, the corruption concentrated primarily on hearts. One may wonder about broken family ties or diminishing voluntary acts, but the damage to the hearts is even greater. For instance, the sights of luxuries of travel and extravagant life have immense effects on poor person's contentment, which may drive him to take exception to Allah's bounty. How about a whole generation of people with dissatisfied hearts ? Also, this can have negative effects on other hearts deeds since they are all interconnected. Therefore; the Islamic Sharia has prohibited the use of gold and silver as ornament in consideration for poor people's hearts. How about who continue to corrupt their hearts ?!

I opted to contribute to the subject of hearts deeds by collecting some rules to strengthen my conviction and renew my faith, and I've compiled this from the following sources:

1. Ibn Taimyah, Behavior book, 10th volume of Al-Fatawa.
2. Ibn Alqayem books, such as Al-Fawaed, Madarej Alsalken, Aljawab Alkafi and Igathut Allahfan.
3. Sahl bin Rafa'a Alotaibi, "*Heart Deeds; Truth and Rules according to Ahlu Sunnah Wal Jama'a and their opponents*". Most comprehensive resource, well done.

Also, some scattered rules collected, in meaning, from different scholars and re-phrased for ease of reading. These sources are cited when needed. This book is divided into four main sections:

First : General rules in understanding hearts

Second: Rules in some hearts deeds.

Third : Rules of sickness in hearts.

Fourth : Words of Wisdom in the knowledge of the hearts.

I ask Almighty Allah to accept my efforts and keep me firm on the straight path, and prayers and peace be upon our Prophet Mohammad (ﷺ).

Dr. Aqeel bin Salem Alshammari

Introduction to the Heart and its Status

The word "heart" in Arabic can be used to express two meanings:

1. The core or essence of something. For this, the heart is the core of the body and the most noble of all organs since it influences them all.
2. Invert something from side to side, or turn something upside down. For this, the heart is in constant change and transformation from one state to another, from guidance to straying, from faith to disbelief and from sincerity to hypocrisy.

Status of the heart

Sharia (Islamic law) had tended to reform believers' hearts and eliminate its sickness by:

1. Affirm that the heart is the most noble organ in human body, as cited in Sahih al-Bukhari (52), and narrated An-Nu'man bin Bashir said: I heard Allah's Messenger (ﷺ) saying, (There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.)
So, when the heart is good the whole body is good, and when the heart is bad the whole body is bad.
2. Sharia had made it clear that Allah Almighty looks only to the heart, as it was said by the Prophet Muhammad (ﷺ): (Verily Allah does not look to your bodies nor to your faces but He looks to your hearts.)
This calls for the care of the heart because it is the focus of Allah Almighty sight.
3. The Holy Quran attributed the most noble deeds to the heart, and entrusted it with rationality and compression. ﴿Have they not gone about in the land so as to make their hearts think﴾ [Al-Haj-46].

The Holy Quran was revealed upon the Prophet's heart. ﴿The Trustworthy Spirit has brought it down * Upon your heart so that you may become one of those who are (appointed by God) to warn (the people)﴾ [Ash-Shu'ara-193,194].

The Holy Quran attributed Faith and Guidance to the heart. ﴿And whoever believes in Allah - He will guide his heart And Allah is Knowing of all things﴾ [At-Taghabun-11].

The heart is the center of all deeds.

4. Islamic teachings indicated that Allah Almighty intervenes between a man and his heart, not protecting dictates of the heart that lead man astray – for those who deserve it, and if it had not been for the Grace of the Almighty the human being would not have recognized Truth and Falsehood. As mentioned in the Quran: ﴿And know that Allah intervenes between a man and his heart.﴾ [Al-Anfal-24]. In light of this verse, a man does not own his heart, and Allah is closer to the hearts than the human being themselves, and hearts can't be trusted because they turn, change and transform.
5. Islamic teachings pointed to the fact that good life is the life of the hearts, and the highest reaches of knowledge (knowing Allah) are attained only by the hearts. The heart is the place of pleasure and happiness of which a sacrifice is worthy. ﴿Whoever does righteousness whether male or female while he is a believer - We will surely cause him to live a good life﴾ [An-Nahl-97]. A righteous believer will enjoy a pure and happy life of which his heart will have the greater portion.
6. Islamic teachings revealed that only hearts can reach out to Allah Almighty, and the shortest way to Him is the heart's way, which is the straight path as mentioned in the Quran. ﴿Direct us on to the Straight Way﴾ [Al-Fatiha-6]. When the heart follows the straightway in this life, surely it will follow the straight way to paradise in the hereafter. The faster a believer pursues the straightway in this life, the faster his feet will carry him in the hereafter.



General Rules in Understanding Hearts

First Rule

The Conceptual Heart Precedes the Physical Heart

The word "Heart" has two definitions

First: The *physical* heart: The muscular organ, shaped like a pine cone, located on the left side of the human chest.

Second: The *conceptual* heart: The cognitive tool given to him by Allah to traverse life on earth with reason and understanding and a medium through which the human being thinks and feels, and it is related to the physical heart.

In the Quran, references to the heart are mainly intended for the *conceptual* heart, which is related to the *physical* heart. Imam Alghazali said: *(The cone-shaped muscle that lie in the left side of each human chest has a special relation to the conceptual heart)*. Dr. Mohammad Albar commented on these words by saying: *(Whoever studied Physiology -in modern age- will uncover some secrets about this strong relationship)*.

Denying the existence of this relationship entirely is an indication of medical deficiency rather than the absence of the relationship or doubting the revelation scripts. It is evident that many sins -*which are conceptual deceases*- leave their effects on the physical body. The gloom of a sin can be seen by those who are foresighted, and the brightness of righteousness can be detected on the face. Establishing the relationship between the *physical* and *conceptual* hearts is what is intended here. Hopefully, it will be more evident and clearer as medical advances uncover this relationship, and then it will be another manifestation of the words of Allah.

Second Rule

Revelations are the Source for Explaining Hearts Deeds

Allah has made His Book (Holy Quran) a source for explaining everything. Both the Quran and Sunnah had explained the heart; its conditions and deeds. In fact, Islamic teachings went into great details and depth to state the heart deeds, its origins, ways to achieve, enhance and care for them.

Reflection on Quran Verses Relating to Heart Deeds

It is highly recommended for a believer to prolong his reflection on Quran and Sunnah teachings to revive the state of his heart. Ibn Alqayem asserted that the state of *Ikhbat* (humbleness) is the first state of all hearts deeds, and if you reflect on this Quranic verse ﴿and give good tidings to the humble [*before their Lord*]﴾ [Al-Haj-34], you will realize that the term (*give good tidings*) supports this assertion because it is an indication of what is up and coming, as when the believer's heart becomes humble and peaceful it will lead him to complete submission and devotion to Allah. Grasping the different states of hearts deeds through continuous reflections on Quran and Sunnah teachings is certainly prescribed.

Prophets are the Hearts Doctors

The messengers of Allah (*peace be upon them*) are the real doctors of the hearts. They had defined and explained hearts deeds, and our Prophet Mohammad (ﷺ) teachings encompassed the most eloquent clarifications of this subject.

Prophet Mohammad (ﷺ) companions (*May Allah be pleased with them*) came next in addressing this subject; however, since their words are highly rhetorical and abbreviated, they often require commentary and explanation, but it is very much worth studying and understanding.

Scholars Words of Wisdom on Hearts Deeds

Inspired by the teachings of Quran and Sunnah, Islamic scholars have, with guidance from Allah, excelled in grasping and clarifying hearts deeds with great research and writings. Foremost are the four Imams (*Abu Hanifa, Malik, Al-Shafe and Ibn Hanbal*), then Ibn Taimyah and Ibn Alqayem -these two are the spreaders of the subject of heart deeds-, then

Ibn Rajab in explaining the Prophet Hadiths. Ibn Abd Albar had few good sentences, Al-Ghazali and many more.

Third Rule

Ahl Al-Sunnah Hold Fair Standing on Heart Deeds

Allah has made the Muslim nation to have a fair stand and balanced views on all issues among other nations. Some nations have murdered their Prophets, others worshiped them. So, Allah had created this nation (Muslims) to be the moderate and balanced nation, and made Ahl Al-Sunnah Sect to have a fair stand and balanced views on all issues among other Sects.

Ahl Al-Sunnah are fair and just in their views of hearts deeds. Some Islamic philosophers and the Murji'a Sect, both denied that heart deeds are part of Iman (belief). On the other hand, Sufi Sect had gone to extremes in exalting heart deeds to the point where they inducted un-Islamic practices into it, as it asserted by Ibn Taimyah in some of his writings.

Heart Deeds have been misrepresented by some of those who hold opposing views to Ahl Al-Sunnah, here are some of their deviated thoughts:

1. Heart deeds are not part of Iman (*Islamic faith*).
2. Heart deeds are fixed, they don't increase nor decrease, and to the extent of its origins in heart, all believers are the same.

Actually, all believers are not the same, they don't share the hearts deeds nor the physical ones. The disparity among them is apparent, just like walking towards paradise in the hereafter. Some pass over Al-Sirat like a lightning while others crawl. The same things pertain to hearts deeds.

3. They distorted its fine meanings and added extraneous things as follows:

A. Sufi Sect consider *Contentment* to include everything to the point of accepting Kufr (Infidelity).

Simply this is not the true meaning of Contentment, nor how the Prophet companions understood it.

B. Sufi Sect consider *Abstinence* to entail everything, including abstinence from seeking knowledge and other allowable acts; *emulating Christian monks*.

4. Not recognizing the relationship between heart deed and physical ones. This came from the flaw in their definition of *Iman* (Faith). They consider Faith to be no more than knowledge, as it is documented in books of belief. Islamic scholars from Ahl Al-Sunnah have refuted these claims. Examples of these deviated thoughts are as follows:

A. Removing the *will* from heart deeds, even though there are no deeds without a will.

B. They made *Al-Raja* (hoping for and counting on Allah's promise) a state for ordinary public only.

Actually Al-Raja is a high state shared by all Allah's Prophets.

C. They consider *Attawakul* (depending on Allah's help) at a lower state, claiming that it is relying on material causes.

That is due to absence of a clear and truthful perception of Attawakul concept. In fact, Attawakul is at the forefront of hearts deeds.

Fourth Rule

Heart Deeds Increase and Decrease

Ahl Al-Sunnah assert that Faith increases and decreases, and so do the hearts deeds.

Physical deeds increase and decrease according to the hearts

Ahl Al-Sunnah assertion that the increases and decreases in physical deeds follow hearts deeds is derived from the Quranic verse: ﴿ **increases their Humility** ﴾ [Al-Isra-109], and the Quranic verse: ﴿ **Allah increases them in their guidance and causes them to grow in God-fearing** ﴾ [Muhammad-17]. Whoever possess *Humility* will increase in good deeds and so does who receive guidance from Allah.

Some ways to increase hearts deeds are:

1. learning the useful knowledge: As mentioned in the Quranic verse: ﴿ **and so that those who have knowledge may realize that this (Message) is the Truth from Allah and may believe in it, and their hearts may submit humbly to it.** ﴾ [Al-Haj-54]. Associating knowledge with humbleness of the hearts is an indication of the influence of knowledge on hearts deeds. Also, this Quranic verse: ﴿ **Only those fear Allah, from among His servants, who have knowledge.** ﴾ [Fatir-28]. Fear follows knowledge. Learning and reflecting on the Quran has the highest effects on hearts deeds.
2. Increasing good deeds: The mutual relationship between the heart and body stem from the fact that physical deeds are originated from heart deeds, and at same time, physical deeds have influence on heart deeds. The hand that extends to give charity to the needy is led by the heart, and when the hand did so, it purified and reformed the heart. Hence; the more a believer does righteous physical deeds, the more his heart deeds will increase and progress.

Fifth Rule

Hearts Attributes, Conditions and Emotions

Hearts attributes that are mentioned in the divine revelations (Quran and Sunnah) such as: Humility, Leniency, Humbleness, Goodness of heart, Fearfulness, Piety, Serenity, Reversion to Allah, Peacefulness, Purity, Chastity, Knowledge, Guidance.

Also:

Cruelty, Deviation from truth, Suspicion, Doubt, Hypocrisy, Sickness of heart, Wrath, Dispersion of heart, Absorption of material things, Loathing, Blindness of heart, Heedlessness, Denial of truth, Diversion, Deviation.

Hearts Conditions in knowledge: Perceptive, Conscious, Recalls and Comprehend.

Hearts Emotions: Sociable, Aloof, Serene, Fearful, Loves, Hopeful, Attaches, Frightened, Compassionate.

Also:

Suspicious, Doubtful, Deviant, Stray, harsh, Cruel, Reflective, Pious, Accepts admonishment and advice, etc.

All the above are validated by the Quran and Sunnah, which underlines the importance of heart in the Divine Revelations. In fact, the word "heart" and its derivatives are mentioned in more than 130 Verses in the Quran. Here are few examples:

1. Fearfulness: ﴿ The believers are only those who when Allah is mentioned their hearts become fearful ﴾ [Al-Anfal-2].
2. Humbleness: ﴿ And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it and their hearts humbly submit to it And indeed is Allah the Guide of those who have believed to a straight path ﴾ [Al-Haj-54].
3. Freedom from Polytheism: ﴿ The Day when there will not benefit [anyone] wealth or children * except that one should appear before Allah with a sound heart ﴾ [Al-Shuara-88,89].
4. Reversion to Allah: ﴿ Who feared the Most Merciful unseen and came with a heart returning [in repentance] ﴾ Qaf-33].

5. Serenity: ﴿ Yes but [I ask] only that my heart may be satisfied ﴾ [Al-Baqarah-260].
﴿ by the remembrance of Allah hearts are assured ﴾ [Al-Rad-28].
6. Serene Heart Under Intimidation ﴿ Whoso is forced to disbelieve after believing, while his heart is convinced of the Faith ﴾ [Al-Nahl-106].
7. Piety: ﴿ And whoso observe the sanctity of what have been ordained as Symbols of Allah, do so because of the piety of the hearts. ﴾ [Al-Haj-32].
﴿ those whose hearts Allah has tested for God-fearing. ﴾ [Al-Hujorat-3].
8. Heart Jubilation: ﴿ whomsoever Allah wills to guide, He opens his breast for Islam ﴾ [Al-An'am-125].
﴿ Can he whose breast Allah has opened up for Islam and who is thus (moving along a Path) illumined by a light from Allah ﴾ [Al-zumur-22].
9. Peacefulness: ﴿ He it is Who bestowed inner peace on the hearts of the believers ﴾ [Al-Fath-4].
10. Leniency: ﴿ and then their skins and their hearts soften for Allah's remembrance ﴾ [Al-zumur-23].
11. Humility: ﴿ Is the time not come that the hearts of the believers should be humbled to Allah's remembrance ﴾ [Al-Hadeed-16].
12. Denial: ﴿ but the hearts of those, who do not believe in the Hereafter, are given to denial, and they are puffed up with arrogance ﴾ [Al-Nahl-22].
13. Arrogance: ﴿ Verily those who dispute regarding the Signs of Allah without any evidence that might have come to them, nothing but vain arrogance fills their hearts. Yet they shall never be able to satisfy the arrogance ﴾ [Ghafir-56].

Sixth Rule

The Heart is The King of Human Organs

The heart performs great tasks in the course of human life. If the heart is good (reformed), the whole body becomes reformed, and if it is corrupt, the whole body becomes corrupt. And that is because all body organs are tied to the heart. It is the heart that believes, admits, rejects, learns, comprehend, accepts, denies, avoids and rebuffs, and the rest of the body follows through. The Prophet Muhammad (ﷺ) said: "There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."

The companion, Abu Huraira, said: (The heart is the king and body organs are his soldiers, if the king is good then the soldiers are good, and if the king is bad then the soldiers are bad too). However; The words of the Prophet Muhammad (ﷺ) (are more precise, since even with a good king, the soldiers still have the choice to defy their king and vice a versa, whereas the heart is an absolute king with no dissenters. *Ibn Taimyah, Al-Fatawa*)

Gates To the Heart

The heart has gates through which all things infiltrate. Eyes and ears are such important gates. The eye sees things then it sends it to the heart to be analyzed and understood. Then a decision is made as to either advance or escape.

The ear, also, is a guard of the heart. It sends in the information and the heart filters right from wrong.

What Is the Most Noble Organ in Human Body

Scholars have debated this question. Ibn Taimyah ranked the list as follows: Heart, Ears, then Eyes, and that is because the eyes see only in one direction -the front- while the ears hear from all directions including faraway sounds.

The heart comes ahead of the ears because the ears function as a device to transmit words and sounds while the heart reflects and evaluate. That is why the heart is on top of the list. This ranking by Ibn Taimyah is in line with the Quranic verse: ﴿ **Indeed in that is a reminder for**

whoever has a heart or who listens while he is present [in mind] ﴿ [Qaf-37]. The reminder in the verse has two stages:

First: A reminder for whoever has a keen heart, which perceives and analyzes.

Second: A reminder for someone who listens attentively. Notice how hearing is conditional upon being attentive and present, while the heart is condition-free due to its strength.

This analysis, researched by Ibn Taimyah, provide guidance for believers on how to deal with his own organs to improve his reception and cognitive skills.

Seventh Rule

Hearts Fluctuate

The heart is subject to being healthy and sick, vigorous and idle, forthcoming and aloof, loving and hating.

In fact, in case of heart sickness it varies from serious to mild, with different states. Sharia teachings recommend looking after the heart and be aware of its alterations.

The Term "Qalb" for Heart, in Arabic, Is for a Reason

In Arabic, the heart is "Qalb", and the term "Qalb" is derived from a root word that means overturn or reverse because of its unstable status. The term also indicates the center of things. Given both definitions, it is wise to be always wary of the heart transformations.

The Heart's Transformations

The Prophet Muhammad (ﷺ) said: (The hearts of all human beings are between two of the fingers of the Most Merciful as one heart; He turns it wherever He wills.)

This hadith fosters fear in the heart, and making the believer always asking Allah for protection from misguidance. As it was the case with the Prophet Ibrahim (*Peace be upon him*) when he asked Allah to protect him and his sons from worshipping idols. When evil spreads around, people will not be safe.

Two Reasons for Heart's Transformations

One of the reasons is the delicate nature of the heart while facing hardships from outside. The other reason is when faced with the devil (*satan*) continuous animosity affecting mostly hearts deeds.

The Benefit of Using Allah's name (the Most Merciful) in Last Hadith

The use of the name (the Most Merciful) so as to prevent fear from heart's changes to drive the believers to hopelessness. Indeed, Allah is Merciful with his servant as He knows his stride and sincerity. Allah will always keep his servant safe and protected from deviations.

Eighth Rule

The Role of the Heart is Knowing, Loving and Worshiping Allah

Allah created each organ in the human body to perform a specific function. The eye sees, the ear hears and the hand strikes. If a man misuse any of his organs he will be a transgressor. Sharia teachings stated clearly the functions and roles of each of these three main body organs in one Quranic verse: ﴿And certainly We have created for Hell many of the jinn and mankind; they have hearts with which they fail to understand; and they have eyes with which they fail to see; and they have ears with which they fail to hear.﴾ [Al-Araf-179]. So, the heart is for knowledge and comprehension, the eye for sight and the ear for hearing. The heart is created by Allah so it can reach out to Him, by learning His holy names and glorified attributes. Also, learning Allah's intended purpose for man's creation, what He likes and dislikes, His commands and prohibitions. Whoever Allah guided his heart towards this direction is indeed reformed.

Heart's Awareness is More Than Just a Knowledge

Heart's awareness goes beyond the mere information about Allah and his names, it is the true understanding of Allah's names and attributes and acting accordingly. That is what the Quranic verse calls: **Fiqh**.

The duty of the heart is to seek the truth, and since Allah is the absolute truth, then it is well-suited for the heart to be devoted to Allah and seek to learn His wisdom.

Whoever used his heart in different direction, then his case will be one of these two:

First: Ignorant, if he neglects his heart.

Second: Transgressor, if he commits his heart to a contrary objective.

These two cases are described by this Quranic verse: ﴿Surely he is wrong-doing, ignorant.﴾ [Al-Ahzab-72].

Wasting a heart given by Allah will be as described by this Quranic verse: ﴿Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin﴾ [Ibrahim-28].

The heart's life, happiness, integrity, reform, steadiness and virtuousness can only be achieved by knowing Allah. If the heart stray from knowing Allah, then it will become sick, and if not treated it will be dead.

Nineth Rule

Heart Deeds Are part of Iman (*Faith*)

Iman (*faith*) is defined by Ahlu Sunnah Wal Jama'a as a four-part process as follows:

- A. Statement by the heart:** Acknowledging, admitting and accepting all things revealed by Allah about Himself, His names and attributes and angles. etc.
- B. Deed of the heart:** Compliance and sincerity in what is believed in, and other deeds such as *Tawakul*, (putting your trust in Allah), *Al-Raja* (hoping for and counting on Allah's promise), Love and Patience for the sake of Allah, etc.
- C. Statement by the tongue:** speaking the *shahadah* (bare witness that no God but Allah, and Muhammad (ﷺ) is His last Messenger). Also, reading the Holy Quran and supplications, etc.
- D. Physical Deeds:** Performing daily prayer, Making the pilgrimage to Makkah, Jihad, Promotion of Virtue and Prevention of Vice, etc.

So, it became evident that heart deeds are indeed part of Iman, therefore; the righteous forefathers placed much attention on them just as they would for Iman.

Why the Righteous Forefathers Strictly Defined Iman (*Faith*) as Statement and Deed

When the righteous forefathers defined Iman as word and deed, they meant the above-mentioned four-part process, where they used the words (statement) and (deed) in absolute sense so as to include heart, tongue and body organs.

Tenth Rule

Heart Statement and Deed Are Inseparable

It has become evident that the statement and deed of the heart are tied together.

The statement of the heart consists of two things:

- A. Mental believing and accepting the information.
- B. Practical believing: Which is submission and compliance with the words of Allah through loving and counting on Allah's promise.

The Conjunction between Heart Statement and Deed

The heart statement entails its deed, and heart deed includes its statement. When the righteous forefathers were asked about Iman, they said: Iman is a statement and deed. They meant a statement and deed by heart and deed by other physical body organs. The heart statement is: Believing and acceptance. The heart deed is: Submission and compliance. For the sake of definitions, the heart statement and deeds may be interchangeable with each other; however, they can't be excluded from Iman, as it perceived by the opponents.

Eleventh Rule

Heart Deeds Are Affiliated with the Heart

Muslim scholars had put a sign in order to differentiate between heart statement and deed, which is an indication of their precision in dealing with faith issues. One of the such scholar is Al-Saadi who wrote: (The heart statements are the beliefs that heart acknowledges and affirms, while heart deeds are its good inclinations, which are loved by Allah and His Messenger, towards righteous acts while detesting and avoiding transgression). [al-Tanbihat Al-Latifa-91]

Here are some thoughts about heart deeds:

1. Heart deeds are affiliated with the heart, and no other body organ.
2. Some heart deeds are mandatory while others are preferable, as it will be explained later.
3. Heart deeds are interrelated, i.e., Conviction (Yaqin), Love, Sincerity, Tawakul, Contentment, and Truthfulness are all closely related even though some fine distinctions exist.

Twelfth Rule

Heart Deeds Are Governed by Sharia Five Provisions

According to Sharia provisions, hearts deeds are divided into five categories:

A. Mandatory and Preferable deeds: Such as Sincerity, Tawakul (depending on Allah's help), Love (for the sake of Allah), Fear, Gratitude to Allah, Al-Raja (hoping for and counting on Allah's promise), Reversion to Allah, Truthfulness and some more, are all mandatory in general, and the scholars may differ about Contentment. Each one of the above-mentioned deeds has two end points: Mandatory and preferable. For instance: Love has levels:

Mandatory Love: Allah and His Messenger Muhammad (ﷺ) are the most beloved to believer's heart. He must love what pleases Allah and detest what displeases Him.

Preferable Love: The heart should love voluntary worshiping that Allah likes.

The believers are ranked between these two levels. Some acquired the minimum love and fear which placed him within the circle of Islam. Others are on higher level due to their greater love and fear. This stresses the importance of comprehending hearts deeds so the believer learns his state within the different levels, and avoids being at lower level than he thinks, sometimes.

B. Permissible deeds: Such as natural fear or love, which it is all allowable. However, if the intension is for sake of Allah, then it becomes rewardable by Allah.

C. Forbidden or disliked deeds: Such as Arrogance, Insincerity, Conceit, Envy, Carelessness, etc. Also, it is disliked for a believer to pursue disliked deeds and not preferable deeds.

Thirteenth Rule

The Pillars of Worship

Allah created humans and other beings to worship Him, as said in the Quran: ﴿**And I did not create the jinn and mankind except to worship Me.**﴾ [Al-Thariat-56].

The integrity of any being occurs when he worships Allah. Worship is a term that includes all aspects of life, one's sayings and actions (visible or hidden). It is not likely for any form of worship to be a proper according to Sharia unless the worshiper recognizes the heart deeds that are associated with it, which are the three pillars of worship:

1. Love.
2. Fear.
3. Hope (Al-Raja).

These are the heart deeds that when increase, the worship increase and vice versa. When performing a worship with a heartfelt of love for Allah who decreed this worship, that love will lead to the fear if not performed properly while -at the same time- hoping that it will be accepted by Allah.

This showed the importance of heart deeds for a proper worshipping when its pillars are preserved.

A Flawed Worship Reflects a Flawed Heart Deeds

Any flaw in the perception of worship concept has its roots in a flawed heart deeds. When not being able to comprehend the truth of worship, it is due to lack of understanding the pillars of worship (Love, Fear and Hope) or any one of them. This signifies the danger when worship is wasted because heart deeds are lost. Allah said: ﴿**Indeed Allah only accepts offerings from the righteous [who fear Him].**﴾ [Al-Maidah-27].

See how Allah accepts from those who fear Him. Fear is one of heart deeds.

This shows the significance of repetitive deeds (which lead to forgiveness) such as daily prayers, Friday prayer, fasting in the month of Ramadan, performing pilgrimage (Haj), etc. The mercy of Allah decreed the repetition of physical deeds so as to further the chance for acceptance and forgiveness through gradual improvements of heart deeds which are the key to acceptance and forgiveness.

Fourteenth Rule

Heart Deeds Are More Obligatory Than Physical Deeds

There are many reasons for heart deeds to be more obligatory than physical deeds:

1. The origins of physical deeds are the heart deeds, and the origins of Iman (Faith) is in the heart, according to the Quranic verse: ﴿ **He has inscribed faith in their hearts** ﴾ [Al-Mujadalah-22]. Therefore, the stem is much more essential than the branch.
2. Physical deeds are manifestation of what is in the heart. Ibn Alqayem states in one of his writings: (Knowing hearts rules is more important than knowing the rules of physical actions, since hearts rules are the stem while other rules are branches.
3. Heart worship is more permanent than body worship since faith is a permanent duty of the heart, while physical actions may not be required all the times. So, the permanent status has precedence over temporary one.
4. Divine Revelations and words of the Prophet companions are more about hearts deeds than any other subject due to its importance. For this, it can be said that:
 - a. Mandatory heart deeds to be more obligatory than mandatory physical deeds.
 - b. Preferable heart deeds to be more likable by Allah than perforable physical deeds.
 - c. The lack of knowledge about hearts deeds is more serious than ignorance in Sharia rules because some Sharia rules are not obligatory and others may be required once in a lifetime.

Fifteenth Rule

Hearts Are in The Sight of Allah

The Prophet (ﷺ): (Verily Allah does not look to your bodies nor to your faces but He looks to your hearts.)

This hadith entails few things:

1. Taking care of the heart and its deeds and intentions.
2. Purification and redemption of the heart because it is in the sight of Allah.
3. Accepting of deeds by Allah is not for the its quantity but for its sincerity.
4. Concentrating on amending the heart saves time for reaching higher level of faith with less physical deeds to show for.
5. The hadith sets the priorities straight by calling to amend the inside first through studying and learning about hearts deeds while reflecting and recognizing what is mandatory and preferable, and that is a noble knowledge.

Sixteenth Rule

Worships Vary as Hearts Do

To Allah, the precedence of worships does not come from the physical deed itself, rather the rewards stem from the associated heart deeds and good intention while performing the deed.

The Prophet hadith states: (The value of) an action depends on the intention behind it.). Deeds rewards will become larger or smaller depending on what is inside the hearts. Jihad may be wasted because of a bad intention, while a simple act like removing obstacles from a road may result in a great reward because of a good intention.

The Believers Can be at Different Ranking for doing the Same Deed

Two men offer the same daily prayer and the difference in reward between them is like heaven and earth. It is all based on their heart deeds. One performed his prayer while being mindful of its importance, combined with the three pillars of worship (Love, Fear and Hope) is clearly not like another who was absent-minded and did not even know how much he prayed.

This is also similar to a person who donated one Dirham and received a far greater reward than another who paid a thousand Dirhams, and that is because the difference between their heart deeds.

Another example was the prostitute who offered a drink of water to a thirsty dog with the hope to receive Allah's Mercy and blessings...and she did.

Ahlu Sunnah Wal Jama'a determined that heart deeds vary between one person and another, and from one time to another for the same person.

Seventeenth Rule

Physical Deeds are Useless Without Heart Deeds

Meaning that physical deeds without Sincerity, Love, Truthfulness and Humility to Allah are of no use oneself. In fact, this is the case of hypocrites.

The bond between Heart Deeds and Physical Deeds

Physical deeds are tied to heart deeds as a branch tied to a stem. When there is a contrast between the two, then only what is in the heart matters to Allah, according to the Quran verse: ﴿And there is no blame upon you for that in which you have erred but [only for] what your hearts intended﴾ [Al-Ahzab-5].

Due to the strength of this bond between heart and body, it resulted in the following:

1. Anything settled in the heart, *whether faith or hypocrisy*, will surface to the outside in the forms of words or actions.
2. When the outside actions of duty are in shortage, then it is because of shortage in Faith in the heart.
3. If the heart is not in submission to Allah's orders, so is the body.
4. When the body is not subservient, it is because the heart is not.

What is the resulted flaw when misunderstanding the relationship between Heart and Body

Due to this misunderstanding, two critical things can result:

1. The assumption that it is possible to find a person with complete faith in his heart, yet no actions are present on the outside. *In reality, this person cannot exist.*
2. The claim that when all persons perform the same actions outside that means they must have the same faith inside. *This is not true because only Allah can judge the hearts.*

Eighteenth Rule

Some Heart Deeds Entail Other Deeds While Some Include Others

Meaning that heart deeds interrelated. The mere existence of some deeds will entail other deeds, and its absence will void other deeds.

Examples for this Rule

Entailment example: In order for Al-Raja (*Hoping*) to become a fact, it requires Love and Fear. When one is truthful in his Raja, it has to be driven by his Love for Allah' orders, and Fear from falling short of his goal. So, his Hope entailed Love and Fear.

Inclusion example: Attawakul (*depending on Allah's help*) includes Confidence in Allah's promise and Entrust Him with your aspirations. Attawakul becomes a fact only if Confidence and Entrust are present.

From the above-mentioned examples, it becomes evident that a single heart deed entailed other deeds due to the close interrelation between them.

Absence example: When Patience is missing, then Contentment must also be absent because it can only exist on the foundation of Patience.

Some heart deeds mentioned in Quran that include what was not mentioned:

When a heart deed is mentioned in some verses of the Quran, it indicates the existence of another deed that is mentioned such as this verse: ﴿ **those who when Allah is mentioned their hearts quake** ﴾ [Al-Anfal-2]. The mention of the quake of the heart implies both Fear and Hope for the believers to maintain a balance approach to Allah.

Do heart deeds fade away when moving from one deed to another ?

No, they don't. They become embodied where the lower falls under the higher, as Iman falls under Ihsan, and Patience falls under Contentment and does not fade away, as stated by Ibn Alqayem.

The benefit of this Rule

This rule makes the believer highly educated in higher heart deeds that when achieved he will have covered many other deeds on the way. Just like if one knows the Arabic language it will facilitate for him to acquire the knowledge of Quran (Tafseer and Reflection).

Nineteenth Rule

Three Types of Hearts: Live, Dead and Sick

The Holy Quran and Sunnah asserted that hearts have three states:

- A. The Live Heart:** The sound heart is devoid of polytheism and innovation. Ibn Alqayem described it as: (The heart which is attached to Allah through love, intention, body, works, sleep, awaking and talk which is the most desirable thing to do and devoted thoughts).

Does the Sound Heart Imply Indiscretion

Some may think that a sound heart is next to a foolish one because of an inherited weakness. Ibn Taimyah wrote: (The sound heart always reaches for what is good, not evil. That is attained by knowing the good and evil, for not knowing evil is deficiency).

There is a difference between ignoring evil ways and stupidity of not recognizing them.

- B. The Dead Heart:** The dead heart does not accept truth nor adheres to it. It is the heart of a non-believer and a hypocrite. It is called "dead" because it lacks feelings, just like a dead person. It does not seek the truth, nor it differentiates between truth and falsehood. The death of a heart is similar to a death of a body.

Also, it is called the **hard heart** to indicate its solid rock-like nature. This heart pursues lust without thinking about Allah wrath, and goes after its own desires. This heart is complete toy in the hands of devil. It is called in Quran by such names: Harshness, Sealed, Sick, Locked, Covered, Encased, Stained, Deviation.

Allah Revives Dead Hearts as He revives Lifeless Earth

It is befitting to know that Allah is the Ever-Living who gives life to the lifeless earth and dead hearts. Every life in the creation is a remnant of His life. The Quran often associates between dead/hard hearts and lifeless earth as follows:

﴿ their hearts hardened; and many of them are defiantly disobedient ﴾ * Know well that Allah revives the earth after it becomes lifeless ﴿ [Al-Hadid-16-17]

Allah is indeed all able of reviving every dead heart out there.

C. The Sick Heart: The sick heart lost its health and balance, and if it gets worse it will die, like a hypocrite's heart, or it will be less severe like a sinful believer's heart, which is still in grave risk.

Sins to the Hearts like Diseases to the Bodies

Sins weaken the heart and wither its life and could become sick without being felt by its owner, just like what some diseases do to the body. The risk of sins to the hearts is far greater than the risk of disease to the bodies. The disease may lead to death, which is the natural end of everything, while sins may lead to the Fire of Hell therein, he will abide in perpetuity.

Twentieth Rule

Remembrance of Allah to the Heart is like Nourishment to the Body

Allah created the heart and described a specific sustenance for it. Allah's reward for his remembrance is far greater than for any other action or deed. The best gift from Allah a believer is to help him in remembering his Creator, Allah, and no other gift is greater. However, human soul, for its ignorance, is attached to the earthly gifts. Two rak'as (Bowing before Allah) at dawn is better than this whole world.

Sustenance of the heart is the remembrance of Allah. Diminished sustenance leads to a weak heart, and subject to sickness. With less remembrance of Allah, heedlessness takes over the heart to the point of hypocrisy, as mentioned in this verse describing the hypocrites: ﴿and not remembering Allah except a little.﴾ [An-Nisa-142]. Gradual shortage in food leads to gradual health risks to the body until reaches hopeless state. The exact same analogy applies to the heart when it is deprived from remembrance of Allah.

Sound Heart Relishes its Sustenance

Just like healthy body enjoys good food, the sound heart relishes the remembrance of Allah, and finds calmness and happiness. The sick heart repels from remembrance of Allah, and finds no joy or happiness.

Remembrance of Allah includes Tasbeeh (exaltation), Athkar (daily supplications) and learning and teaching Sharia knowledge. Ibn Alqayem, in his book (*Alwabil Alsayeb*) stated close to a hundred benefits of Thikr (Remembrance of Allah).

Twenty First Rule

On its Journey to Allah, the Heart has Two Sides

In his passage of this life to Allah, the heart has two sides:

First: A side that accepts truth, knowledge, Fiqh and realization.

Second: A side that rejects falsehood.

The Correlation Between the Two Sides

As much as it accepts in the first side, it rejects in the second side. It is not possible for the heart to reach for truth and falsehood at the same time. So, whenever, it is seeking truth, it is actually rejecting falsehood. The same thing applies to physical deeds or actions, that is when one prays or reads the Quran, he actually abstaining from doing a misdeed. What if he is always doing good deeds ?

One of things that have a role in directing the heart to do good and evade bad: is his rush to do the good things, which in turn keeps him away from doing bad. So, the Quran used these terms: (hasten), (Race toward), and in Sunnah teachings, this term is used: (Be prompt in doing good deeds). Falsehood is closer to a hesitant man who worships Allah on a ledge, and soon he will fall.

The exact opposite can be said: When a heart is immersed in falsehood, the also it will have two sides. A side that accepts falsehood, and another rejects the truth and indulges in lustful desires.

The Benefit of this Rule

Shows the believers the importance of marching to Allah. He is the ultimate protector. One of Allah's Holy Names is **Almomen**, which means the One Who Gives security and shelter.

Twenty Second Rule

The more the Heart Knows Allah, the more Fearful it becomes

The essence of the message of the Prophets and Messengers of Allah is informing people about the Almighty Allah, His Holy Names and Glorified Attributes. Knowing Allah stimulates hearts deeds. The more one recognizes the true worth of Allah, the more his heart is full of fear, and the reason is:

1. The more one knows about the Might and Power of Allah, the more he is obliged to adhere to His orders more so than another person with lesser knowledge.
2. More knowledge leads one closer to Allah. Being closer to Allah than others makes one truly comprehend the glory of the stature, and therefore stimulates more fear and respect. The best two examples are; Our Prophet Mohammad (ﷺ) who, among all people, is the most fearful of Allah, and the Angel Gabriel who, among all creatures in heaven, is most frightened of Allah.

The Joy of Knowing Allah

The joy of knowing Allah has no match in the world. It leads to the love of Allah and the yearning to meet Him, and continuously seeking to please Him. Ibn Alqayem commented on the Prophet Muhammad (ﷺ) Hadith that said: (My Rubb (Allah) provides me with food and drink.) (When the heart is fully immersed in pleasure, it becomes completely distracted from food and drink). It can be, also, said that a heart full of joy of knowing Allah foregoes the delight of eating. When the soul is satisfied, so is the body.

This Rule: Is an indication of the conjunction among heart deeds. Knowing Allah leads to Fear of Him. Hence; it is absolutely true to say that the criterion of true knowledge of Allah is that it will surely leads to Fearfulness of Him.

Twenty Third Rule

People Vary According to their Hearts Deeds, and their Ranks to Allah depend on their Hearts Truths

Meaning that Muslims differ among each other according to their hearts deeds. As a result, they vary in rank to Allah in the hereafter. Their places in heavens are at different levels from each other depending on the number of truths in their hearts.

The Prophet Companions have no Equals from the Generations Following Them

Ahl Al-Sunnah assert that the Prophet companions have no equals from all generations that followed them because of truths in their hearts. Their faith endured at the beginning when Islam state was weakest, something that no other people can have.

The Companions, also, differ among themselves in hearts deeds. Abu Bakr As-Siddiq (*may Allah be pleased with him*) surpassed the others due to a great Conviction (Yaqin) in his heart that is matched by no other Companion. This great Conviction prompted him to give all of his money for the cause of Allah. Now, that is something no other companion could have done including Omar Ibn Al-Khattab (*may Allah be pleased with him*). Whoever has a conviction that leads him to give all of his money, his Love for Allah and Tawakul must be more complete than with any other. That is why Abu Bakr As-Siddiq (*may Allah be pleased with him*) is the best behind all the Prophets of Allah.

The Benefit of this Rule

This rule makes the believer race to Allah using hearts deeds, as well as it entices him to learn the knowledge of heart deeds. Whoever grasped this knowledge will definitely come out ahead. The race is by hearts not bodies.

Twenty Fourth Rule

The Heart Accepts Good Deeds, and is Capable of Doing them as They are its Life

Meaning that hearts, by nature, accept deeds of which required by Sharia, such as: Tawakul, Contentment, Truthfulness, Sincerity and Patience, etc. The heart also, can observe these deeds to become habits. In fact; when the heart engages these deeds, it becomes hard to let go of them after finding the comfort with them. Similar to the Iman (Faith) when it settles in the heart nothing, in this life, can compare with that feeling.

Obstacles in the Beginning of Heart Deeds

There are obstacles that face the believer at the beginning of elevating his behavior and worship, so, he strives to gain Sincerity while worries and doubts come to him. If he exhibits patience and seeks a help from Allah and learn the knowledge of heart deeds, then it won't be long before his Sincerity and Good Intention prevail. These obstacles are nothing but a test from Allah to show the truthfulness of His servant, and so, the believer should not hasten to reach higher levels of heart deeds.

Aspiring for Sincerity at the beginning will not take long because hearts are prone to sincerity. The Sound heart resents hypocrisy and savors Sincerity.

The Benefit of this Rule

1. The believer should not hasten to reach the desired results of heart deeds at the beginning because it is a life-long project.
2. The believer should push himself to learn and practice heart deed even when faced with self-reluctance at the beginning. It will surely diminish as time passes.

Twenty Fifth Rule

A Jubilant Heart is Content with Allah and Dispensed with People

Heart can be fully Jubilated, Cheerful and Stable only when content with Allah and dispensed with everything else. Knowing Allah means one misses nothing else, and missing Allah in one's life and heart means missing everything. This reflects the true meaning in Surat Al-Fatiha: ﴿ **It is You we worship** ﴾ [Al-Fatiha-4].. By bringing forward the pronoun (You) in this Aya signifies the restricting act of worship only to Allah. The heart must not cling to anything else but Allah in Love, Tawakul, Hope and Fear.

How does the heart become contended with Allah

This is a noble question. The heart can't possibly dispense with everything unless when it is truly devoted to Allah in worship and Tawakul, where there is nothing in the heart except Allah.

Remains to be said: Whoever is preoccupied with Allah, then Allah will keep his heart as one (not dispersed) because Allah is the One and Unique. And, whoever is preoccupied with anything else aside from Allah, then Allah will disperse his heart and deepen his worrisome.

Some Results of this Rule

1. When the heart is turned away from Allah, it means it is attached to something else. Heart is prone for attachment to something because of its natural weakness. When the heart is attached to Allah, then it will be pleased only with Him, and does good deeds for His sake only.
2. Indeed; Allah is free from need of anyone or anything. When one's heart is attached to Allah, then it will have no need of anybody else. Knowing Allah means one misses nothing else, and missing Allah in one's life and heart means missing everything. It is only fitting for a believer who comes to know Allah to have no need of anybody.
3. A human being is weak and stands in need of Allah. He begins to stray when he thinks he has no need of Allah, as described by this Quranic verse: ﴿ **Indeed man transgresses** * **Because he sees himself self-sufficient** ﴾ [Al-Alaq-6-7]. Man's true guidance is when in need of Allah.

Twenty Sixth Rule

The Four Fundamental States of the Heart

Heart can be fully studied and diagnosed through this Prophet Muhammad (ﷺ) Hadith that said: (There are four kinds of hearts: a polished heart as shiny as a radiant lamp, a sealed heart with a knot tied around it, a heart that is inverted, and a heart that is wrapped. As for the polished heart, it is the heart of the believer and its lamp is the light of faith. The sealed heart is the heart of the unbeliever. The heart that is inverted is the heart of a pure hypocrite, for he had knowledge but he denied it. As for the heart that is wrapped, it is the heart that contains both faith and hypocrisy). *Narrated in Musnad Ahmad, 11129.*

The Polished Heart

This heart is stripped from everything but Allah. His Faith lamp distinguishes between truth and falsehood. This heart has everything, but Allah, polished away, then it became enlightened. Polishing the heart bring in the light because lusts and doubtful matters are darkness that hinders the light of the heart.

Why is the Heart described as Shiny

The word "Shiny" indicates both clarity and sparkling. With clarity, the Truth is identified, the sparkle burns out the lusts and doubtful matters.

The Sealed Heart

With a seal all around it, the light of Faith and guidance cannot get through. This heart is the exact opposite of the first heart (*the Polished*). Sealing is the most serious sickness of the heart. Sealing is opposite (in visibility) to the Shiny heart. The way for the sealed heart to see the light is only when the seal is removed.

The Inverted Heart

It is the heart that flipped truth upside down. It knew the truth but denied it so it became inverted. It turned Truth to Falsehood and vice versa, as described by this verse: ﴿ **Then they reversed themselves** ﴾ [Al-Anbiya-65].. Reversal occurs after admission, and this is the state of a hypocrite.

The Wrapped Heart

A wide heart with two sides: One for disbelief and another for Iman. Also, it is like a sword when it is laid on its wide side, it becomes heavy and ineffective. A heart that is full of sins cannot stay straight so it falls on its side.

It is worth noting to say that beneath each of the above-mentioned hearts are many levels corresponding to different types of people.

Twenty Seventh Rule

Three Classes of Muslims: Wrongful, Moderate, and the Foremost

Allah said: ﴿ Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself and among them is he who is moderate and among them is he who is foremost in good deeds ﴾ [Fatir-32].

On the basis of heart deeds, people are divided into three classes:

- A. The one who Wrongs himself: One who miss out some duties and commits some prohibitions.
- B. The Moderate: One who performs all duties and avoids prohibitions.
- C. The Foremost in good deeds: One who performs all duties plus other preferable deeds, and avoids all prohibitions plus other abominable deeds.

Heart deeds are also divided into the same levels, avoiding prohibitive heart deeds such as: Hatred, Envy, Arrogance and Spitefulness, etc. Performing good physical deeds calls for observing good heart deeds such as: Sincerity and Love, etc.

Twenty Eighth Rule

The Heart Life is Affected by Performing Good Physical Deeds

Meaning that just like the heart drives other physical body organs to perform duties or commit sins, doing good physical deeds influences the heart. The correlation between the heart and body organs is always present, and they mutually affect the other.

Ibn Taimyah asserts this relationship by saying: (Whatever the body initiates of sayings or actions has also its effects on the heart. The effect is mutual; however, the heart is the stem and the body organs are the branch, both are linked together and support each other.

An indication to this rule is this Quranic verse: ﴿ O you who have believed decreed upon you is fasting as it was decreed upon those before you that you may become righteous ﴾. So, fasting is physical action will result in righteousness which a deed of the heart. The word (may) implies that reaching the result is not a sure thing, but it depends on the efforts.

The Effects of Vision Restraining on the heart

Ibn Alqayem wrote a chapter on the effects of restraining the vision, from seeing prohibited things, on the heart. Some of these effects are: Contentment, Strength and the power of intuition. He made his book (*Alwabil Assayyeb*) about the benefits of Thikr (remembrance of Allah) on the heart. Also, he wrote a chapter in his book (*Aljawab Alkafi*) about the effects of sins on hearts and bodies.

Twenty Ninth Rule

Sins Influence Heart Deeds Causing its Sickness or Death

Since good physical actions influence the heart life, committing sins also affect the causing its death or sickness. The fact that the heart is like the stem for the body organs, does not mean it is not affected by their actions. An indication to this fact is this Quranic verse: ﴿ **The truth is that their hearts have become rusted on account of their evil deeds.** ﴾.

The heart is a king who benefits from his soldiers, other body organs:

A reformed king is helpful to its subjects, and he benefits from their integrity. Ibn Taimyah said: (Physical actions affect the hearts just like hearts deeds influence the body organs. If one side committed kufr, the other side follows).

Ibn Alqayem wrote a chapter on the effects of sins on the heart, such as: Discontent in the heart, Blackness in the heart, Weakened heart, Sealed heart, Shameless heart, Crippled heart, Impaired heart, etc.

Thirtieth Rule

Evil Prompts and Devilish Whispers are Harmful to Heart Deeds when Taken Too Far

Meaning that evil prompts and devilish whispers of which one hates are not harmful unless it is taken too far. These grim thoughts come from the devil's rancor to the believers.

Evil Prompts and Devilish Whispers: Are the unpleasant thoughts dropped by the devil into the believer's heart. The Prophet companions complained about it to the Prophet Muhammad (ﷺ), by saying: (Verily we perceive in our minds that which every one of us considers it too grave to express. He, the Prophet, replied: (Do you really perceive it?) They said: (Yes). Upon this he remarked: (That is the faith manifest). [Sahih Muslim 132]

Why are Evil Prompts and Devilish Whispers described as Faith Manifest

The Prophet companions detesting and hating the emerging of these grim thoughts in their hearts is the manifest of their true faith. This reaction does not occur in a hypocrite's heart. When they said: (*we perceive in our minds that which every one of us considers it too grave to express*), that is clear evidence of their hatred and rejection of the thoughts, and not being carried away with it. This the beginning of road to true worshipping of Allah.

These evil prompts and devilish whispers often occur about heart deeds at the beginning of road to true worshipping of Allah. The devil drops these thoughts when the believer's heart starts moving towards Allah.

Evil Prompts and Devilish Whispers Examples

- Accusing oneself with hypocrisy, even though he hates that, and is working hard in his worshipping.
- Fondness of images and the delusion of loving something more than Allah, even though the believer hates that and repels it, however, the devil try to confirm these delusions in the believer's heart.
- Perceived weakened faith in Allah and His Sharia, even though deep inside the believer's heart he finds his faith and trust in Allah.

- Of the evil prompts and devilish whispers, the most common is accusing oneself with Riya (Insincerity), to the point where the believer will cut short his worshipping to fend off this bad thought. So, the devil manages to control him without giving him the comfort he long for.

Remedies For Evil Prompts and Devilish Whispers

1. Relax, it will not harm you, rather it is a welcoming sign of Iman.
2. Persevere and be steadfast, because it is actually the weakest of the devil's weapons. As described in the Prophet Hadith: (Praise be to Allah Who has reduced the guile of the devil to evil prompting).
3. Be patient with its pain because Allah will reward for that, just as He rewards for physical pain in sickness.
4. Detesting these bad thoughts is sign of true worshipping of Allah.
5. Continue to fend off these bad thoughts so Allah will reward you.
6. Be discreet about it as much as possible because the devil's wish is to sadden you.
7. Continue to develop your heart deeds to higher levels with which these bad thoughts will fade away.

Thirty First Rule

Each One of Hearts Deed Has its Own Best Time

Meaning that hearts deeds are required at all times, however, every situation calls for a specific kind of heart deeds. At the time of Fitnah (dissension), Conviction (Yaqin) is most needed, while at the time of prosperity, Abstinence is needed, etc.

This rule indicates the importance of learning the knowledge of heart deeds. The believer observes a heart deed at every moment. Some heart deeds last a life-long.

Ibn Taimyah wrote: (Contentment and Tawakul contain one's destiny, Tawakul comes first and Contentment comes after destiny's occurrence).

To comprehend this, look at physical actions, the daily prayer can be prohibited at times, and during fitnah, the isolation is foremost of all actions. Prioritizing the heart deeds according to every situation is the objective here. For instance:

When the believer wants to do something, he performs Tawakul, then seeks a help from Allah for Patience, then strives to accept the results (Contentment). Each one of these standings has many levels within so the believer can worship Allah at every level.

Thirty Second Rule

Each One of Hearts Deed Has its Own Best Time

Meaning that the heart needs Nobleness and Purity just as a body needs growth, as Ibn Taimyah asserted.

Meaning of Heart Growth

The meaning of heart growth extends beyond its purity from sins, as this Quranic verse distinguished between the two: ﴿ Take [O Muhammad] from their wealth a charity by which you purify them and cause them increase. ﴾. Hers are the benefits of giving charity: Heart Purity and Heart Nobleness which contains maintaining its sustenance and protection.

Maintaining its Sustenance

Providing the heart with righteous action deeds (as detailed by Revelations, especially Tawhid (*monotheism*) that revitalize, strengthen and give rise to a good reformed heart.

Maintaining its Protection

Guarding the heart against harmful sins, weather sins by the heart itself or by physical means. The most effective defense is the continues Istigfar (*to seek Allah's forgiveness*). Istigfar wipes out heart's corruption and removes effects of sins. All Allah's Messengers had reminded their people with two most important things: Monotheism of Allah and Istigfar. ﴿ Seek forgiveness of your Lord ﴾.

Some Heart Sustenance is Good While Some are Harmful

As different types of food for the body can be healthy and some other are less in nutritional value, the same thing can be said about sustenance of hearts. The most beneficial and valuable sustenance of hearts are Tawhid and Modesty to Allah.

As different types of food for the body can be harmful, so as some of the things that enter the heart can cause its demise. ﴿ lest your deeds become worthless while you perceive not. ﴾.

Thirty Third Rule

When the Heart is Attached to Something, it will be Enslaved

Meaning that when the heart is attached to something, it will soon be enslaved by it until it achieves its intended purpose.

The reason for that is the heart was created with a weak status. It is always seeking to depend on or be attached to something else. It is unworthy and totally unfitting for the heart to be attached to another weak creature, rather its devotion to Allah becomes a true necessity and not a choice.

Whoever is Devoted to anything but Allah, he will be Let Down

Scholars on human behavior assert that whoever is attached to someone but Allah, to seek victory or love or anything, he will be miserably let down and ends up humiliated by that person. So as when the heart is attached to anything except Allah, it will be enslaved by it, and this becomes its punishment.

Thirty Fourth Rule

Showing Extreme Need of Allah is the Foremost Heart Deed

It is evident from this Quranic verse: ﴿it is you who stand in need of Allah﴾, that the need of man for Allah is great, and includes the need of the heart - as Ibn Alqayem asserted – the believer should feel an extreme need of Allah in every aspect of his heart and body and life.

Which is Preferable: Showing Extreme Need of Allah with Mediocre Deeds or Good Deeds with Self-Conceit

The continuous show of need of Allah even with mediocre deeds are far more preferable than having good deeds along with self-conceit. That is because of the great virtue of showing need of Allah which brings him closer to Allah's forgiveness and acceptance. Self-conceit is a serious sinful act.

Showing Extreme Need of Allah is the Shortest way to Allah

Scholars on human behavior assert that showing extreme need of Allah and modesty are the shortest way to Him. In showing need of Allah, the believer rids himself of his powers and directs all aspirations toward Allah.

The true need of Allah can't be achieved without having Abstinence from indulging in prohibitions and in anything keeps him away from Allah.

Thirty Fifth Rule

The Steps of Heart Deeds

Every deed of the heart begins with steps starting from the heart and ends with the physical organs. Ibn Alqayem mentioned these steps:

1. **Prompt:** First step by the devil and his first spark. The righteous forefathers took a great care for controlling the prompts.
2. **Idea:** A conception in the mind of something to be done.
3. **Desire:** When oneself believes what is in his mind.
4. **Resolve:** True determination. It is as real as action. The Prophet Muhammad (ﷺ) said: (I ask Thee for resolution in following right guidance).
5. **Action:** the end result of the resolve, for when the resolve is present, the action exists.
6. **Habit:** The final step of gaining control over the mind.

Dealing with Devil's Steps in Heart Deeds

Resisting evil prompt is usually easier than confronting its idea, which, in turn, is easier confronting its desire, etc. Whenever the heart advances a step, confronting becomes harder. When it reaches the Habit stage, then it requires a strong faith and determination to overcome. This becomes as a punishment for not remedying the situation from the beginning.

The righteous forefathers realized this predicament and directed their thoughts and prompts to what pleases Allah.

Thirty Sixth Rule

At Times, The Reward for Good Heart Deeds are More of the Same

Meaning that Allah rewards every person for his deeds by -sometimes- paving the way for more good deed for him to have. This, also, applies to heart deeds where more good heart deeds -at times- can be attained as reward from Allah. Rewards depend on the kind of deed. Allah rewards for physical actions, are of the same type. He gives to the giver and is generous with the generous. When it comes to rewarding for good heart deeds, Allah will remember who is in remembrance of Him, and whoever fears Allah, then Allah will give him reverence, etc. The reverse rewards occur for bad deeds. Whoever is arrogant, then Allah will humiliate him, and whoever is modest, then Allah will elevate him in the eyes of the people.

The Benefit of This Rule

By grasping this rule, the believer may realize the flaws in his heart deeds. When losing reverence among people then check for Allah reverence in your heart, and so forth.

Thirty Seventh Rule

Heart Deeds Stimulate Seriousness and Actions

Meaning that whoever attained hearts deeds, they will incite him for actions and stimulate good activities in his life. The love for Allah and Tawakul clearly drive the believer to have an active and full life. Unlike the presumption that observing heart deeds inherits passivity and idleness.

The Strength of Heart Deeds at Different State Levels

In his book, *Alfawaed*, Ibn Alqayem defined the state levels of Contentment with Allah, and organized them according to people different conditions:

1. Loses his Contentment with Allah when mixing with people, but finds it when alone:
He is a truthful but weak.
2. Finds his Contentment with Allah when mixing with people, but loses it when alone:
He is ailing due to suspicion of Riya (pretension and a desire to be seen).
3. Loses his Contentment with Allah when mixing with people and when alone:
He is as good as dead.
4. Finds his Contentment with Allah when mixing with people, and when alone:
He is a true devotee to Allah. This state demonstrates the strength of his heart deeds.

It is evident that the state of Contentment with Allah is best when a person finds it while mixing, teaching, advising and benefitting people. The same thing can be said about the states of Love for sake of Allah and Tawakul and Conviction. For a believer, to be able to find his heart deeds at all times is an indication of his true Iman and Servitudes to Allah.

The Effects of Heart Deeds on Manners and Behavior

Ibn Alqayem asserted that heart deeds can affect good manners. Maintaining true heart deeds will eventually lead the believer to be kind to people and forgiving and tolerant with their shortcomings. Great Tawakul entails not blaming people for something that was not destined to be. One with true Contentment will not compete with others for worldly things. He is

looking to please Allah. It is abundantly clear that good heart deeds elevate the believer to a higher level of good behavior and manners when it comes to dealing with people.

Thirty Eighth Rule

The Heart Converges and Disperses

Meaning that when the heart converges with its will and pursuit to go after one objective, many heart deeds will be realized. However, when the heart is dispersed, it will be lost in its worries and needs. A specific worship practice is suited to each state. when the heart converges, the believer should increase heart deeds, but when its dispersed, he should strive to keep his actions and thoughts under control.

Scholars on human behavior regard the heart Concurrence as intended for the results of some Sharia rules, and use the heart concurrence as reasoning for that. For instance: Ibn Alqayem explains that night prayer is preferable to day-light prayer due to absence of light which limits person's sight so the heart can concur with other body organs. In the Quran: ﴿ **Indeed the hours of the night are more effective for concurrence** ﴾. Concurrence of heart and tongue while reading Quran at night time. Also, performing *Tasbeeh* (Glorifying Allah) using hand fingers aids in concurrence of heart and physical organs.

Nothing will Bring the Heart Together as Turning Towards Allah

Nothing will congregate the heart as turning towards Allah, being devoted to Him alone. Heart congregation is bringing together its will and pursuit to go after the pleasure of Allah and all things decreed by Him.

Present-Day Distractions of the Hearts

Extra care should be taken to keep the heart from distractions. Unnecessary worries about things that are assured and provided by Allah such as: Subsistence, livelihood or being discontent with unfulfilled ambitions.

Nowadays, many distractions continue to disperse the heart leading to its weakness and turned away from matters of the hereafter. This necessitates placing great efforts and energy in keeping the heart from being distracted or dispersed. Sincerity to Allah in all of sayings and actions. Dispensing with all worries about what future holds. Asking Allah for a refuge from satan false hopes and lies. Only then the heart will regain its strength and focus.

Thirty Ninth Rule

Heedlessness and False Sense of Security Ruins the Heart, It Thrives by Thikr and Fear of Allah

Ruins of the heart comes from two things:

1. **Heedlessness:** It is one of satan's arms. The worst kind is being heedless of the hereafter, as mentioned in the Quran: ﴿ **they are utterly heedless of the Hereafter.** ﴾, and forbids His Messenger to be like them: ﴿ **And do not be among the heedless.** ﴾.

Satan tries persistently to occupy the believer's heart. Whenever he became unmindful, satan starts his evil prompts and devilish whispers, and when he starts Thikr (Remembrance of Allah), satan retreats and flees, but never quit from watching him. When the believer becomes unmindful again, satan will try to engage him once again. This shows the fierce animosity between us and satan. Worse things can happen to a heedless person, as Ibn Alqayem described as: (satan swallowed his heart).

Thikr (Remembrance of Allah) is like a fortress for a believer, and his heedlessness is a hole in that fortress through which the enemy (satan) infiltrates, then a great effort is needed to evict it.

One of the worst effects of heedlessness is that it is contagious. When mixing with heedless persons, you become like a stranger who receives no help to continue his Thikr of Allah.

The best remedy for that is to continue adhering to your Thikr of Allah because that by itself will drive satan away.

2. **False Sense of Security:** This refers to the false sense of being safe from punishment by Allah. This feeling can ruin the believer's heart. Allah has commended the believers in this verse: ﴿ **And those who are fearful of the punishment of their Lord. Indeed, the punishment of their Lord is not that from which one is safe** ﴾. This horrible false feeling of being safe will lead to self-conceit which voids one's good deeds and nullifies its rewards. Hoping and looking for Allah' Mercy while being cautious about false sense of security.

The best remedy for that is to retain constant Fear of Allah by performing two things:

- Thikr of Allah and only what pleases Him.
- Fear of Allah by learning the meaning of His Holy Names and Glorified Attributes.

Fortieth Rule

Knowing Allah Influences the Heart' life

Knowing Allah is: Learning His Holy Names, His Glorified Attributes and His Wise Actions, which leads to Fear of Him, Love for Him, Venerate and Revere Him. Keeping Tawakul on Him and being Content with Him. Also, learning about His Angles, His Revelations, His Messengers and the Hereafter. Moreover; learning His Decrees and Sharia laws, what pleases Him and what is not of sayings and actions, both internally and externally. Whoever acquired all of that knowledge is a true a scholar.

Scholars are Divided into Three Types

1. **Knowledge of Allah and His Commands:** This is the highest type. They inherited knowledge of the Prophets and Messengers, so they are firmly rooted in knowledge.
2. **Knowledge of Allah:** This type comes next to the first one. They are the wise men and women who have comprehensive knowledge of Allah, His Names and Attributes, but with a lesser knowledge of Sharia Laws.
3. **Knowledge of Sharia Laws:** This is the lowest type since they missed out on learning about Allah, His Names and Attributes.

The knowledge of Allah Continue to Grow even After Entering Paradise

The believers in Paradise become even more knowledgeable about Allah and His Names and Attributes, more so than they did in this life because they will have the great honor of seeing Him and hearing His voice. This verse expresses the request to increase one's knowledge: ﴿and say "My Lord increase me in knowledge"﴾, which includes insatiable desire of knowing Allah in Paradise.

The knowledge of Allah is most beneficial to the believer's heart. It is the knowledge gained and realized by Prophet Companions and righteous forefathers. This type of knowledge is a mandatory duty for notables while knowledge of Sharia Laws is a collective duty.

The knowledge of Allah includes His Names and Attributes, His Actions and reflecting on His Blessings and Bounties which entails the Love for Him and Reversion to Him.

The term "knowledge" that is mentioned in Quran and Sunnah refers to the knowledge of Allah. This type of knowledge is worth spending a lifetime in acquiring in order to reach true Fear of Allah.

Methodical Flaw in Knowledge Pursing Plan

One of the systemic shortfalls in pursuing knowledge is that the student is keen to learn Sharia Laws or materials and leave out learning about Allah and His Names and Attributes even though the foundations of knowledge of Allah is clearly present in Quran and Sunnah.

Forty First Rule

The Heart Gates: Eye, Tongue and Ear

Meaning: The heart gates through which many things enter are: Eye, Tongue and Ear, and of all body organs, these three have the most influence on the heart.

Heart is the king and the body organs are his soldiers, and their influence on the heart is ruled by their closeness to it. In the Quran, Allah mentioned hearing and sight frequently, and said about the tongue: ﴿ **Have We not made for him two eyes * And a tongue and two lips** ﴾.

What is Order of these Gates Critically on the Heart:

The Eye: Is the most important gate to the heart since it conveys for the heart, and as its mirror it looks at what the heart loves, and often times reveals the heart secrets-that is eye perception as indicated by Ibn Alqayem. If the heart is corrupt then the eye is too. The good looks to be bad and vice versa. The Sharia commanded to restrain gazing (vision) to protect the heart. The night prayer is preferable to day-light prayer due to absence of light which limits person's sight so the heart can concentrate. The heart is influenced by sight more so than by hearing. An image is repeated in the mind until it is printed in the heart.

The Ear: Is the guard of the heart since it sends all hearings to the heart, where they are analyzed and conclusions can be drawn. The ear effect on the heart lasts longer while the eye effect is faster.

The Tongue: Is the interpreter of the heart and its scoop. Whatever in the heart comes out through the tongue. Allah said: ﴿ **Have We not made for him two eyes * And a tongue and two lips** ﴾. The tongue is the scoop for the heart and the lips are doorway to the tongue to keep it silent. Refraining from talking evil is a virtue, and speaking of good is a virtue. Safeguarding the gates (Eye, Ear and Tongue) is imperative for safeguarding inputs and outputs of the heart.

The benefit of this Rule

Helps to emphasize the importance of safeguarding the hearts gates (Eye, Ear and Tongue) from anything that harms the heart by allowing only what helps in reforming the heart.

Forty Second Rule

The Heart Worship of Allah is to Retire to Him

Meaning is: That the continual heart worship of Allah is the intended objective of heart deeds. It is achieved by retiring the heart to Allah, similar to retiring the body to the mosque in worship, as stated by Ibn Alqayem.

How Does the Heart Retire to Allah

The heart retires to Allah through complete worshipping which is not bound by a particular state or time. It is in constant state of worship, it performs at every level of faith actions while standing or sitting due to its complete retirement to Allah.

The foundation for that is for the believer to have a clear and deep understanding of the conception of worship of Allah. At present time, there is a misconception of the word "worship of Allah" in the practical sense, as Ibn Taimyah asserted. In order to realize this conceptual flaw, notice, during prayer, how the heart feels the sense of standing submissively and humbly before Allah, and once it is out of the mosque, it lacks that feeling. The true meaning of "worship of Allah" entails the continuous feeling of worship at all times. Worship of Allah does not turn just like a color of the skin. Allah said: ﴿ **Take Allah's color, and who can give a better color than Allah** ﴾.

From this true conception of worship of Allah, the righteous forefathers mastered the practice of worship and their allowable ordinary acts became forms of worship due to their hearts intentions. They had experienced a great joy and contentment with Allah because He is their only pursuit, so only then the hearts retire to Allah.

Forty Third Rule

The Heart is in Need of Allah Essentially

Meaning is: That the heart comprises a fundamental need that can only be satisfied by his worship to Allah. He essentially compelled to worship Allah, and he can't ever be self-sufficient.

Ibn Taimya asserted that (the heart is in need of Allah in two ways: For worshipping, which is the Essential cause. And for Tawakul and seeking help from Him, which is the Active cause). This leads to the conclusion that for every heart there is a natural need in two ways:

First: Every human soul needs to be attached to a loved one to satisfy a fundamental internal need, and this is the Essential cause.

Second: Every human soul needs help from a higher more powerful being on whom he/she can depend because human souls are created needy and weak by nature, and this is the Active cause.

Hearts are created needy and weak, by nature, and the best way to satisfy this inherent need is by turning to Allah, the Most Independent and Maintainer of every soul.

Hearts Attachment to Allah is a Necessity:

The heart has no alternative but to attach to Allah because it is in most need while Allah is most independent so the most suitable thing to do is seeking the help of Allah.

The heart's need is often associated with dispersion and restlessness and confusion that can only be cleared by turning to Allah for peace and calmness as Allah said: ﴿ **Note it well that it is Allah's remembrance alone that brings comfort to hearts.** ﴾. This verse clearly indicates that heart's disarray can be only overcome by Allah's remembrance.

Even when the heart gains all of his wishes, it will not live in peacefulness without turning to Allah.

Forty Fourth Rule

Safeguarding Believers Hearts is an Obligation

It is a fundamental duty of a believer to safeguard the hearts of his fellow believers as much as preserving their souls, possessions and honor. Allah said: ﴿ **And cooperate in righteousness and piety** ﴾. It is prohibited for two Muslims to hold secret talk in the presence of a third Muslim who is left out of it, and that is to protect his heart against devilish whispers. Every action that leads to damaging Muslim heart or causing it to turn away from Allah is prohibited, such as spreading doubts about Faith issues.

Muslims Hearts Presently are Weak and Full of Worries so they are Prohibited to Disturb

It should be known that Muslims hearts are weak due to the reality they live, and so one should not spread fear of anything but Allah. Their hearts are weak on the love side too, so one should not promote love for any sake but Allah. Their hearts lack of adequate knowledge makes them easy target for someone to spread doubts and suspicion about their beliefs, and this will be considered a great transgression against them.

Ibn Taimyah said: (Many believers do not reach a complete state of conviction (Yaqin) in their faith nor the will to fight for the cause of Allah (*Jihad*). If they were driven to doubts about their beliefs, they will become doubtful, and if they were called to join Jihad they will decline, yet they are not disbelievers nor hypocrites).

Why is that?

He continued: (They lack the knowledge of heart and conviction that will enable them to fend off these doubts, and they, also, lack the true love of Allah and His Messenger which will enable them to precedence over their own families and possessions).

What will happen to them when subjected to doubts about their beliefs

Ibn Taimyah said: (and when they are subjected to doubts and suspicions about their faith and beliefs and did not receive a protection from Allah, they will end up with a type of hypocrisy).

For all the above, heart deeds must be protected for all Muslims.

Forty Fifth Rule

The Heart is like a Glass

Allah said: ﴿Allah is the Light of the heavens and the earth The example of His light is like a niche within which is a lamp the lamp is within glass﴾ [An-Noor-35]. Scholars and Quran commentators have explained that the niche is a believer's chest and the glass is his heart. The heart is like a glass in many ways:

First: Glass is transparent, and so is the believer's heart reveals what's behind it.

Second: A clear and hard glass is the best, and so is the believer's heart, where a delicate, modest and strong heart is most beloved to Allah.

Third: Glass in need of constant care and washing so it won't become dirty, and so is the believer's heart, where constant attending, checking and cleaning from sins is needed.

Fourth: Glass collects light then disperses it all around, and so is the believer's heart, where it gathers knowledge and guidance and spreads it to those around it.

Fifth: When the light in the glass intensifies, the niche becomes brighter, and so when the believer's heart light is strengthened with faith, his chest becomes enlightened.

Sixth: Glass is transparent so it reveals what's beyond and depicts it so it will be recognized and dealt with accordingly. The believer's heart works the same as a transparent glass. It points out faults and weaknesses to be dealt with. The Prophet Mohammad (ﷺ) said: " Consult your heart", which means that a sound heart -because of its clarity- senses its ease and discontentment. However; when the heart is in veil, then it won't recognize its state even with its closeness, as the Quran said: ﴿ Know well that Allah stands between a man and his heart ﴾ [Al-Anfal-24].

Forty Sixth Rule

Hearts Resemble and Emulate Each Other

Meaning that hearts resemble each other like do images. This resemblance is followed by imitating the actions of a similar heart.

This rule is indicated by this Quranic verse: ﴿ **Thus spoke those before them like their words Their hearts resemble each other** ﴾.

Cruel hearts resemble each other, and so do Lenient hearts among each other. The believers' hearts are closer to each other, and so are the hypocrites' hearts to each other. Since scholars' hearts are alike, their behaviors became similar even though they are in different countries. And given the similarity among wrongdoer's hearts, their actions are comparable to each other despite the fact that they physically far apart.

The Benefit of This Rule

Based on this rule, the believer is encouraged to emulate the actions and behaviors of other believers so that his heart draws nearer to theirs.

Forty Seventh Rule

Good Deeds have a Great Impact on the devil

Meaning that righteous actions have a strong effect on the devil where it defeats his evil and ousts and drive him away. More than anything else, good heart deeds have the most impact on the cursed devil.

The Impact of Good Deeds on Devils

Good action deeds affect the cursed devil, so he retreats when Allah's Name is invoked, and runs away when Athan for prayer is called and keeps coming back when Quran is recited- that's why a Quran reader is directed to seek Allah's refuge against the devil, as indicated by this Quranic verse: ﴿ **Then, when you begin to recite the Qur'an, seek Allah's refuge against the accursed Satan** ﴾. The Quran recital has a devastating impact on the devil which shows how good action deeds affect the devil.

Similarly, the heart good deeds have even more powerful impact on the devil than action deeds. It is impossible for the devil to come close to a believer's heart that is full of love for Allah and Tawakul on Him. The devil tries to sneak only during a moment of inattention by the heart. This is mentioned in the Quran: ﴿ **Indeed those who fear Allah - when an impulse touch them from Satan** ﴾. Due to their strong piety, the harm from satan is only an impulse that does not linger nor it lasts in their hearts. Satan impulses are indication of its constant hostility towards good Muslims hearts, let alone other weaker hearts.!

Images of War Tactics between a Believer's Heart and the Devil:

Satan send his fellow devils to attack the believer's heart. One devil will try to make the bad heart deeds pleasing to it. Another devil will try to make it fear someone other than Allah. A third devil will try to lessen and downplay the effects of the heart's sins and give false hope in Allah's Mercy. And if all that is not enough, satan sends his fellow humans to draw him to commit sins and encouraging him along the way-it is quite a battle for the heart against devils. When the heart wins, there is a joy in victory. This is where Allah's Name Al-Hafith (*the Protector*) comes as an important factor in this battle. When Allah keeps and protects his believer's heart, it is the ultimate defense against the cursed devil.

Another tactic followed by the devil is his presence whenever a believer performs daily prayer so he can distract him and disrupt his humility to Allah during prayer. Humility in prayer has a great effect afterwards because it is the reason for forgiveness by Allah, depending on the level of humility, as it is asserted by Ibn Alqayem.

whenever the effects of a heart deed intensify, the harder satan works to spoil it and keeps sending his fellow devils and humans to destabilize it. Similarly with physical action deeds like daily prayer because of its importance for the believer's Iman, satan retreats during Athan, then comes back. satan retreats again during Iqama and comes back.

The benefit of this Rule

This rule arms the Muslim with a great weapon against his cursed enemy. Whoever arms himself with Love for Allah, Fear of Allah, having Tawakul and being Truthful with Him, the Muslim will definitely win the battle against the devil. On the other hand, if the Muslim enters the battle without maintain strong heart deeds, he will be like a soldier without his weapons in a losing battle.

Forty Eighth Rule

There is a Symmetry between Heart Deeds and Physical Deeds

Ibn Alqayem asserted that Contentment in heart deeds is similar to Jihad in action deeds. In action deeds, the top of its hump is Jihad, while in heart deeds the top of its hump is Contentment.

A knowledgeable wise man was asked: Does the heart prostrate before Allah? He replied: By Allah, yes indeed, a prostration that lasts until it meets with Allah.

This is a Valuable Fiqh and Enlightening from Allah, Ways of Comparison

- Learning the Islamic Revelations concerning heart and action deeds.
- Learning the standings of deeds, since every deed has a certain rank that can't be reached by a different deed.

Therefore; the heart has a Prayer, Bowing, Prostration, keeping kinship ties, Charity, Fasting and Retirement to Allah, etc.

Examples of Similar Deeds Between the Heart and the Body

- Benevolence (Ihsan), in physical actions, is similar to Conviction (Yaqin) in heart deeds. They both embrace watching Allah as if seeing Him.
- Fear, in heart deeds, is similar to Fasting in action deeds. Both have the effect of warm and feverish feelings.
- Humility, in heart deeds, is similar to tears in the eyes. Humility is the tears of the heart.
- Love, in heart deeds, is similar to Remembrance of Allah. A believer who loves Allah will be in Allah's remembrance in the same measure.
- Al-Raja (Hoping for and counting on Allah's promise) is similar to optimism, caring words and active good action.
- Tawakul (Depending on Allah's help) is very close to daily prayer. Tawakul comprises many heart deeds, and the daily prayer does too. Tawakul consists of heart and action

deeds (hoping and pursuing causes), and the daily prayer does too. The believer is in need for both Tawakul and daily prayer the whole time, and he is immersed in them throughout his life.

The benefit of this Rule

The believer should strive to achieve the highest deeds for his heart's life, so he can draw alongside those who are ahead, and that is a bounty from Allah.

Forty Ninth Rule

The Real Strength is in the Heart

Allah has made the believer's strength in his heart. The body strength follows the heart's. Even when the believer is physically weak and plagued by diseases, his heart remains faithful and strong, and same can't be said about a disbeliever or a hypocrite.

That's the reason why an old sick man can perform a night prayer while a young strong man can't.

Two Things Make a Strong Heart

- Power of Knowledge: To overcome doubts and suspicions about Faith.
- Power of Self-restraint: To overcome lusts and forbidden desires.

The stronger the heart, the more courageous and stable it becomes. On the battle of Al-Ahzab, those with weak hearts said: ﴿Allah and His Messenger did not promise us except delusion﴾, while strong-hearted Companions said: ﴿This is what Allah and His Messenger had promised us﴾.

- Sins and wrong doing will weaken the heart not the body. If one repents and asks for forgiveness, the heart weakness will disappear in a short time. When the Pharaoh threatened his magicians with torture and death, they simply replied: ﴿No harm﴾, and that is because the heart is a king, and when it is full of Iman and strength, all of the body become strong too.
- For the heart, carrying out all these deeds and unyielding is indeed a sign of strength.

What is the Secret of Heart Strength

The secret of heart strength is its ties to Allah. Allah is the most powerful and gives strength to those who are attached to Him. The more the heart knows about the glorified Attributes of Allah, the lesser it thinks about anything else. Every creature is beneath the control of Allah. whoever gave you something, it is because Allah had directed him to do so, and vice versa. You can have all sources and circumstances to achieve something but it does not materialize for you because the Mighty Allah did not choose that for you.

Fiftieth Rule

Fiqh is Recognizing the Distinctions Among Similar Heart Deeds

Meaning that it is important to be able to distinguish between various states of a particular stage of heart deeds. Each stage has certain deeds that are similar in some ways and different in others. They are close but not identical such as:

Truthfulness resembles Sincerity with few distinctions: Sincerity originates in the essence of heart in seeking Allah's pleasure only. Truthfulness is matching the inside with the outside, which is also different from Tawakul. In the Quran, Sincerity is often mentioned opposite to polytheists (mushrkeen), and Truthfulness is mentioned opposite to hypocrites.

Submissiveness, Humility, Humbleness, Subservience and the Need of Allah, are all very close to each other, and some are higher than others. They all come through Subservience and Subordination. Humbleness is subordination with modesty and calmness. Submissiveness is a subservient body. Humility is a subordinated heart with submissiveness due to Love and Exaltation of Allah. Therefore; Humility is at a higher level of the rest. Allah said: ﴿They who are during their prayer humbly submissive﴾.

Awe, Fear and Apprehension are all very close to each other, but Awe is fear with knowledge because whoever knew Allah's Holy Names, Glorified Attributes and Wise Actions, he will indeed be in Awe of Allah. Fear, however, is more general. That's why when Allah mentioned those who fear Him, He described them as knowledgeable in the Quran, ﴿Only those fear Allah from among His servants who have knowledge﴾. Apprehension is a fear with caution.

Reconciling the Differences Among Similar Heart Strength

The way to reconcile differences among similar heart strength is as follows:

1. Gather all relevant texts about heart deeds from Quran and Sunnah and study them.
2. Examine the contexts in which the Quranic Verses and Hadiths cited the heart deeds.
3. Review all Arabic language dictionaries to find the root words and meanings.
4. Looking at dedicated references in distinctions/differences.

Fifty First Rule

Heart Deeds Balance Iman and Life

One of the virtues of heart deeds is making Iman well-balanced. **F**ear alone will cause despair of the Mercy of Allah. When **A**l-Raja (Hoping for and counting on Allah's promise) comes, then the heart's life is straightened out. **L**ove alone will lead to relaxation and looseness. When **F**ear of Allah comes, then it is straightened out again. The same thing can be said about **H**umility and **H**umbleness as opposed to of **R**ejoice and **C**ontentment with Allah.

The Righteous Forefathers Asserted that

- Whoever worshiped Allah by Love only, he is a heretic, because Love alone rides on Allah's promise only and disregards His warnings, which will eventually lead to looseness and dismissal of forbidden acts.
- Whoever worshiped Allah by Al-Raja only, he is a Murji, (one who believes that Faith alone is enough and quits doing good deeds), which is obviously a fallacy.
- Whoever worshiped Allah by Fear only, he is a Khariji because Fear alone rides on Allah's warnings only which will eventually lead to charging others with infidelity just by committing a sin.
- Mowahid (Monotheist) who worshipped Allah with Love, Raja and Fear, so his life is well-balanced and his road to Allah is right and clear.

Fifty Second Rule

A Heart Should be a Solid Glass Not a Sponge

Asserted by Ibn Taimyah in his advice to his student, Ibn Alqayem, saying: (When faced with doubts and suspicions, don't let your heart be as a sponge that absorbs and exudes the same, rather let your heart be as a solid glass that allows passing not settling of doubts, so it is clearly viewed and firmly dodged.

Ibn Taimyah may have taken the glass analogy from the Quran: ﴿the lamp is within glass the glass﴾. The glass is interpreted as the believer's heart, and the sponge example indicates the following:

1. A sponge is soft and accepts anything that is poured on it, and it is squeezable unlike the glass. The believer's heart softness does not mean accepting anything thrown at it.
2. A sponge absorbs any liquid where it settles inside of it. The believer's heart does not absorb doubts and innovations that can be very hard to rid of.
3. A sponge does not reveal the liquid color because it settles deep inside so it hard to tell if it's soaked or empty. The believer's heart should not be like that, rather it should be transparent and reveals deeds, theism and intentions.

This rule is most needed today, especially in dealing with doubtful matters. Knowing and adhering to the truth is the answer, while tracing and refuting doubtful matters remain as a collective duty.

The benefit of this Rule

This rule preserves the Muslim's time so he will not waste his life in tracing and refuting doubtful matters rather he will focus on pursuing to learn the truth and strive to act accordingly.

Fifty Third Rule

The Heart Brightens with Iman and Darkens with Hypocrisy

When a light enters the heart it sees the truth, and when darkness overlaps it, the it becomes a blind to the visible truth. The origin of heart's light is Iman while its darkness comes from its disbelief in Allah. Therefore; the hearts are two types:

First: A brightened heart by Allah's light based on its sincere Iman.

Second: A heart with a mix of brightness and darkness based on its share of hypocrisy. There are two types of hypocrisy: Creed hypocrisy and Action hypocrisy. The creed hypocrisy is very serious because it is equivalent to disbelief (Kufr) and the heart in this case is totally dark. Action hypocrisy is at a lesser degree where some believers commit things like: breaking a promise, lying or violating a trust. The heart in this case will have a mix of brightness and darkness.

The Quranic verses that speak of hypocrites are to warn the believers to avoid having similar character traits.

Fifty Fourth Rule

Cleansing of Hearts is Allah's Favor

Allah said: ﴿ And if not for the favor of Allah upon you and His mercy not one of you would have been pure ever ﴾ [An-Noor-21]. This verse indicates that cleansing of believers' hearts is indeed of Allah's favor and mercy without which none of the believers' hearts will ever be cleansed.

Also, Allah has affirmed success for those who purify their hearts, and said: ﴿ He has certainly succeeded who purifies himself. ﴾ The verse implies striving and maintaining continuous efforts to reach this conclusion.

How To Reach the Virtue of Hearts Cleansing

Hearts Cleansing can be reached by some of the followings:

1. Filling the heart with Words of Allah (The Quran) and Hadith of the Prophet (ﷺ). Nothing like these words can clean the heart.
2. Continuous supplication and asking for Allah's help.
3. Studying the sayings of the Companions of the Prophet (ﷺ).
4. Collecting the words of the followers of the Companions such as: Owais Alqarni, Saeed bin Al-Musaiyab, Muhammad bin Al-Munkadir, Zain Alabdin, Malik bin Dinar, and Omar bin Abdelaziz.
5. Reading some books about Abstinence for some scholars like: Abdullah bin Al-Mubarak, Wakee, and Ahmad bin Hanbal.
6. Gradually seeking knowledge of hearts deeds through reading in books by Ibn Alqayem.

Fifty Fifth Rule

Hearts Get Bored as Bodies do

Ali ibn Abi Talib (ؑ) said: (Ease these hearts and seek for it anecdotes of wisdom because they get bored as bodies do).

This is a part of Ali's (ؑ) fiqh that he could measure the unseen using analogy with the its counterpart in the visible world. Boredom of the heart may come from waiting a long time for a wish that was not fulfilled, or a prayer that went unanswered.

Heart Boredom Negative Effects

Boredom of the hearts can diminish its deeds, and result in hardening as mentioned in the Quran: ﴿ and a long period passed over them so their hearts hardened ﴾. It was boredom and passing of time that entailed hardening of their hearts.

With the natural occurrence of boredom, nevertheless; the heart experiences a joy like no other. Knowing and Loving Allah wholeheartedly, Relying on Him, Contented in His remembrance and Seeking His help, all of that bring a great pleasure to the heart which demands more of that joy, one after another.

Fifty Sixth Rule

With a Bright Heart, the Believer Sees the devil Doorways

Meaning that when the heart is illuminating it will recognize the devil gateways on to it. Iman is a settled light in the heart that will enable it to see devil entries on to it. Allah said: ﴿ **The example of His light is like a niche within which is a lamp** ﴾. This is the light of a believer's heart through which he identifies entrances of the devil to his heart.

Knowing One's self Shortcomings

The first step in sighting devil's doorways to the heart is to identify one's self weaknesses. The Companions were most knowledgeable about their shortcomings, and worked to rectify them. Ignorance about Allah and self-ignorance are indeed the worst.

Devil's ways to the People are Diverse

Different tactics are used by the devil to enter people hearts according to their weaknesses. One is patient with fasting but is weak against lust. Another does not care about prominence but loves money. So, for everyone, there is a particular doorway for devil to infiltrate. Fending off the devil attempts to enter by plugging all cracks in the heart can be achieved by the help of Allah through His remembrance because the devil can only infiltrate heedless hearts.

Fifty Seventh Rule

The devil Causes a Believer to slip in Heart Deeds as in Actions

Meaning that the devil works hard to cause the believer to deviate off course in his heart deeds as well as in his physical actions.

Devil's ways to the People are Diverse

Allah said: ﴿ **it was satan who caused them to slip** ﴾. Causing a believer to slip is a satanic action. The devil is keen to get a share of every action done by the believer, starting with insincere intention, distraction during the action and boasting about it afterwards.

Devil's ways to Causes a Believer to slip in Heart Deeds

Causing a slip in heart deeds such as: Trying to spoil his sincerity, or mess up with his Raja to turn it to conceitedness, or deviate his fear of Allah to push him to despair.

Also, at a single particular stage, satan tries to shift the heart from a higher state to a lower one, such as Tawakul. By turning the attention to Tawakul for livelihood and sustenance which are certain and assured instead of being engaged in the highest state of Tawakul for advancing his Iman.

The best defense against heart slipping is being steadfast with the good heart deeds and keeping them present at all times.

Fifty Eighth Rule

Allah Prescribed Enough Heart Deeds to keep it Fully Occupied

Meaning that Allah revealed and prescribed many heart deeds so it can keep one wholly engaged for the rest of his life.

This Rule is Evident from this Verse

Allah said: ﴿ they forgot a good portion of that of which they were reminded [the teaching they had been imparted with] So We caused among them animosity and hatred ﴾ [Al-Maidah-13]. When they forgot what they were reminded of from the revelations, they substituted it with words of men so conflicts and hatred aroused among them. Adhering to words of men leads to animosity. Unlike the words of Allah which propagate love and unity among its followers.

It is Prohibited to Leave out a Lawful Physical or Heart Deed

When one takes up unlawful action deeds, he will eventually leave out other lawful deeds. The righteous forefathers said: Whoever left out a Sunnah he would fall in Bid'a (innovation). For instance; if one listens to music, he will have less inclination to listen to Quran recital. Any one visiting forbidden places will have a weak desire to go to the Masjid.

The same analogy applies to heart deeds, for instance:

If the heart is not fully devoted to the Love of Allah, there will be gaps through which other worldly things can share the love and attention of the heart. This is also true for Fear and Raja, where the heart can't share all these deeds with anyone or anything but Allah. When other worldly things converge on the heart, the heart is voided of its deeds.

The benefit of this Rule

This rule guides the believer to make works of Iman (Physical Actions and Heart Deeds) a life-time project.

Fifty Ninth Rule

There are Multiple Attachment of Heart Deeds to Allah

Meaning that when the heart has a particular deed, such as: Love, the motives for achieving that differ from one person to another.

Ibn Rajab asserted this rule in his book, *Humility and Submissiveness before the Honorable the Compeller*, that the objective of a single heart deed can be achieved by different reasons according to different people.

Examples of Different Reasons to Achieve the Result of a Single Heart Deed

Let's look at **Humility**: Some will have Humility in his heart before Allah because of what he knows of His Power and His Restoration of Justice, so whenever he reads the Quranic Verses about His warnings and His destruction of transgressed nations, his heart feels a great sense of Humility.

Another person's heart will have Humility before Allah because of what he knows of His beautiful bounties, His Tolerance and Mercy.

Another person's heart will have Humility before Allah when he feels that Allah is watching over him and knows everything about him.

The **Love of Allah** is another heart deed that can be achieved by different motives. One will love Allah for His Glorified Attributes. Another will love Allah due to his impoverishment and need of Allah. Another will love Allah for the Benevolence of Allah toward him. Another will love Allah for being Allah since whoever knows Him will surely loves Him.

Entrusting affairs to Allah: This is a heart deed that one will have when learning about the Great Might of Allah. Another learned that Allah is The All-Knowing, so he entrusted his affairs to Him. Another is reflecting on the greatness of Allah's Kingdom and His Self-Sufficiency, so he entrusted his affairs to Him.

These were some motives for the believers to achieve heart deeds, and the higher the motive the better. If more than one motives are present, it is superior. More than motive will be present in bright hearts only.

Sixtieth Rule

Achieving Heart Deeds Require Striving as Physical Actions

Allah said: ﴿ **As for those who strive in Our cause, We shall surely guide them to Our Ways.** ﴾. This includes heart deeds because achieving them require strive and persistence.

The righteous forefathers worked hard for this, especially in the area of **Intention** because it is the root of all deeds. Their strive took years to achieve the purity and sincerity of their intention. And the reasons for this result over the years are:

- Their patience with the struggle through which they endure. Allah promised a guidance to those who strive.
- The devil had given up on trying to sway them away on this issue, and moved to another.
- Reaching a level of maturity, over the years, that allow them to rid of issues like yearning for praise and compliments.
- In physical actions, the striving intensifies for hard deeds such as night prayer, while it becomes less intense for keeping good relations with relatives. The same thing applies to heart deeds. Love, Tawakul, Sincerity, Conviction and self-Contentment are of higher ranks and therefore require greater strive.

The Striving Pains don't Last Long

It is imperative to know that suffering pains don't last very long for when Allah knows the truthfulness of His servant, He will ease things to enable him to reach his aimed level of Iman. Also, Allah will compensate his servant by giving him a joy exceeding all the pains. By nature, the heart likes the states of Iman such as Sincerity, Reversion to Allah and Tawakul which are all in harmony with the true nature of people. With a little of patience, the believer will reach the converging point of his heart with his true nature.

Sixty First Rule

Heart Deeds are Kept by Caring for them

Meaning that every heart deed needs caring in two ways: Fostering and Preservation.

The believer should foster his heart deed with the knowledge from Quran and Sunnah to avoid lapses and innovation. For instance; Ahlu Sunnah Wal Jama'a view on the concept of Tawakul is very different from the innovative concept which is held by other groups. This is fostering by true knowledge.

Every physical action or heart deed can be tainted by many things. The believer should preserve his heart deed from all taints.

This Rule is Evident from this Verse

Allah said: ﴿ **and then they did not observe it as it ought to have been observed** ﴾.

Ibn Alqayem said: (Allah reprimanded those who invented a means of bringing them nearer to Allah, and did not observe it as it should. How about someone who did not observe things that are revealed by Allah?).

This rule establishes that every heart deed has a particular spoiler to it. Sincerity can be tainted by Pretension and showing off, Tawakul can be tainted by Conceitedness, Humility can be tainted by Arrogance, Repentance can be tainted by Boasting, Abstinence can be tainted by Greed, Allah Remembrance can be tainted by Heedlessness and Al-Raja can be tainted by false wishing, etc.

This was a part of hearts deeds knowledge that need more research by scholars.



Rules of Some Hearts Deeds

First Rule

Love, Fear and Al-Raja (Hope) are Concurrent in Heart Deeds

The **Pillars of worship** are three: Love, Fear and Al-Raja (Hope for Allah's promise).

Identified as follows:

Love: True affection in the heart for the beloved (Allah).

Fear: An unpleasant often strong emotion caused by anticipation or awareness of danger.

Al-Raja: A feeling of expectation and desire for a good thing to happen soon.

Muhammad bin Abdul-Wahab inferred these three pillars from Surat Al-Fatiha.

Love is in this Verse: ﴿ [All] praise is [due] to Allah Lord of the worlds.﴾.

Al-Raja is in this Verse: ﴿ The Merciful, the Compassionate.﴾.

Fear is in this Verse: ﴿ Sovereign of the Day of Recompense.﴾.

This is a profound inference showing that hearts deeds are linked to Allah's Holy Names and Glorified Attributes. The ordered inference matches the order of which these deeds occur in the heart. Love of Allah is the first deed to settle in the heart because it is pleasant and favored by the heart. Then, after the heart is filled with love, comes Al-Raja (hoping for Allah Promise and Bounty). After that, Fear of missing Allah's Love and Bounty appears.

The Rationale behind the Concurrence of these Three Deeds

The level of Al-Raja (Hope) in the heart will depend on the depth of Love because a person is most hopeful about his beloved one. Fear is also tied to love, higher and lower.

In order to visualize this relationship, let's assume a truthful servant working for his master who liked him and brought him closer to him. With this love, a feeling of hope is evolved in the servant's heart for his master because every day he sees something that gives him even more hope about his master's goodness. After a while, a new feeling has developed which is Fear. The fear of making a mistake that will anger his master and miss his closeness. All of the occur because the servant's love for his master is true.

Fear without Hope and Love is despair. Hope without Fear is false sense of security. Love without Fear leads to relaxation and looseness, Love without Hope is pointless.

Fear and Hope, Contrary but Joined

In hearts deeds, Hope is not contrary to Fear, but rather compliments and rectifies it. one will not be complete and correct without the other. Hope is a leader and Fear is a driver. They both rely on Love and rest on it because Love is the root of every deed. This concurrence is inferred from this Quranic Verse: ﴿ Those whom they invoke seek means of access to their Lord [striving as to] which of them would be nearest and they hope for His mercy and fear His punishment﴾.

The benefit of this Rule

This rule facilitates the achievement of hearts deeds for the believer. When he is true in acquiring one deed, it will draw the other deed. One who is with less knowledge may think these three deeds can't be joined together, but the fact remains that not only they integrate each other but they are in harmony with the true nature.

Second Rule

Love of Allah is the Foundation of Heart Deeds

Love of Allah is sensing the Greatness and Might of Allah in one's heart, so much so that he abides His Rules and avoid His prohibitions. Love of Allah is the stimulus to all other hearts deeds.

Scholars depict the heart in its procession to Allah as a flying bird. Love is the bird's head, and when the head is cut, the bird dies. Similarly; when the heart is devoid of Love, it leaves Iman. Love is indeed the foundation of all other hearts deeds, and whoever achieved it, the rest of deeds will follow.

What is interesting about the stage of Love is the fact that a believer who with a true love will have a heart direction in his daily activities, (i.e., eating, drinking and sleeping), much stronger than his physical direction. This is because of the power of Love stage which is also favored by Allah, as it was asserted by Ibn Alqayem.

Meaning that when Love of Allah is settled in the heart, and the heart comprehends the greatness of Allah's Names and Attributes which will increase his longing for Allah, then every time he eats, his love for Allah grows because Allah is the Sustainer. The same thing will happen when he goes to sleep or exercises any thing in life. When he performs his daily prayer, he does it with a heart full of love for Allah. even when engaging in mundane work, he will experience an exuberant feeling that would not be gained when doing a good physical deed. That's how the heart acts. It goes through different emotions. One can be sitting in a green spot of a meadow may experience, at that moment, a greater love for Allah than he would normally feel while doing a good physical deed.

A loving heart forgives beyond any other heart can do. The true love is to love Allah for being Him. whoever knew Allah surely loved Him. His Holy Names and Glorified Attributes lead one to His love. Love is strong so much so that it remains with the believers even after entering Paradise in the hereafter, where they continue to enjoy the love of Allah. Fear, on the other hand, ceases to exist after entering Paradise.

There are **signs** for the Love of Allah: Having Compassion for fellow believers, standing firm towards the unbelievers, striving for Allah with the striving due to Him and following the Messenger of Allah (ﷺ).

There are **qualifications** for the Love of Allah: The believer must love the Messenger of Allah (ﷺ), and love what please Allah and detest what Allah forbids.

There are **Causes** for the Love of Allah: Remembrance of Allah, reflecting on His bounties, reciting His words (The Holy Quran) and bearing a humble heart before Him. The feeling of Allah presence in the heart leads to His love through the smallest acts, while if the heart is heedless, then it will need grander acts to get its love to prevail again.

The Love of Allah is a Life-time Project

The love of Allah can occupy the believer whole life; therefor, he should not complain about its slow occurrence because it is such a high and noble rank. A full striving may be necessary to reach only a partial result. However; don't rush to accuse yourself of not reaching the love of Allah because it may very well be in your heart and you are not aware of it. In many instances, Love is not realized until after losing your loved one. After reaching this high stage, your heart becomes oriented toward Allah and what He likes. Your anger is for Him, and you resent what displeases Him. You feel elated when hearing Athan (call to prayer), and helped by Allah to remember Him. Your soul becomes yielded to the Quran, then after all that the love of Allah has indeed entered you heart, so make the most out of it.

Third Rule

Fear of Allah is a Precondition for Iman

Fear is an unpleasant often strong emotion caused by anticipation or awareness of danger. Allah said: ﴿ **Do not fear them; fear Me, if you truly believe.** ﴾. From this verse, it can be inferred that Fear of Allah is a precondition for Iman (Faith), where no Iman will be without the Fear of Allah.

There are Two Types of Fear of Allah

- A. **Praised Fear:** One that puts a boundary line between you and sins. When it increases it will cause more good deeds.
- B. **Censured Fear:** One that leads to despair, and it is a devil's deception where he always tries to push the believers to extremes in both hearts deeds and physical actions.

It is essential for the believer to possess fear of Allah at all times, whether he is obedient or sinful. The obedient fears the overturning of his heart, Allah' plan and evil insinuations of the soul. The sinful fears the punishment of Allah.

Fear yields: Piety, Rightness and shortening of expectations. Fear causes annoyance to the heart pushing it towards Allah.

Similar Terms for Fear and their Differences

There are close terms for the word "Fear", not synonyms, that were explained by Ibn Alqayem such as:

Al-Khashiah, Al-Rahbah, Al-Wajal, and Al-Haibah.

Al-Khashiah: Fear with knowledge.

Al-Rahbah: Heart's travel to Allah, and escaping from everything else.

Al-Wajal: Heart's tremor at the remembrance of Allah.

Al-Haibah: Fear with veneration for Allah.

A believer should pursue the above-mentioned states. Some of them are overlapped, and some last longer than others. The heart need of Al-Khashiah is more than its need of Al-Wajal. Often in a fearful delicate heart, Al-Wajal occurs first when Allah is remembered. Then Al-Rahbah prevails and the heart begins its journey to Allah. The more the heart advances to Allah, the more it is filled with Al-Haibah. Similar to escaping to a king to offer your apologies and confession. The more you come closer to Him, the more your heart is filled with Haibah. All these states lead to the highest and most noble state of Fear, Al-Khashiah.

The fearful believer is a silent escapee. He is running away from all things displease his God and holding his tongue from uttering words that will anger Him. Both the love of Allah and the fear from Him have settled in his heart so he enjoys his contentment with Allah and, at the same time, fears committing an offence that will move him away from Him. Fearing Allah makes you run towards Him, as He said: ﴿ **So flee to Allah** ﴾, keep going until you reach Him where the safety and security in this life and the hereafter reside.

Presently, the Need for the State of Fear of Allah is Crucial

It was mentioned previously that each heart deed has a suitable timeframe for it. Nowadays, with all the distractions around us and the heedless hearts, it is wise to concentrate on the state of Fear by reading and reflecting on its consequences of its absence in the real life. The extreme temperatures in summer and winter are example of hellfire heat and frigidness. The shortage of crops and lack of abundance are forms of punishment from Allah on the Pharaohs as mentioned in the Quran: ﴿ **Our Lord obliterate their wealth** ﴾, and the spread of diseases are all expiation of (wiping out) evil deeds. Fear of Allah is not a mistrust but an obligation. Heedless is a punishment. Fear of Allah is a virtue and blessing given by Him to whomever He chooses to grant safety.

In this cotemporary age, many diversions and distractions are able to influence hearts deeds, and Fear is included. This is a research area in need of further study to uncover the cotemporary age negative influence on hearts deeds.

Fourth Rule

Proper Raja (Hope) Needs Action with it

Raja is hoping for goodness soon. For a proper Raja, actions are required along with it. Allah said: ﴿So whoever would hope for the meeting with his Lord - let him do righteous work﴾. Every Raja without work is false wishing.

The criterion for knowing the proper Raja is the presence of action. Whenever a legitimate action exists with Raja, then it is proper Raja, or else it becomes false wishing.

Examples of Tampering Al-Raja at Present Times

- By focusing on Raja to eliminate fear from the heart.
- By raising Al-Raja to remove the conscience feeling of guilt for committed sins.
- By spreading Al-Raja to reduce protective jealousy of prohibited acts.
- By amplifying Al-Raja for material things like livelihood, money or jobs, while neglecting Al-Raja for spreading words of Allah, learning the knowledge and manifesting Iman.

The Effect of Al-Raja on Physical Deeds

A complete and truthful Raja will result in a serious work. Allah said: ﴿Indeed they used to hasten to good deeds and supplicate Us in hope﴾. Hoping is Raja, and the verse linked between Raja and hasten to good work.

For Believers, Al-Raja is Inevitable

A believer needs Raja at all times. When he performs a good work, he hopes that it will be accepted and rewarded. When he commits a sin, he hopes that it will be forgiven. Essentially, there is no Iman (Faith) without Al-Raja.

Scholars debated which Raja in each situation is more complete. Al-Raja after doing good work or Al-Raja after committing a sin?

Ibn Alqayem discussed this issue but did not outweigh one over the other because each situation has its own merits.

Al-Raja is One of the Best Causes

It is worth noting that many of hearts deeds are, in fact, causes for fulfilling the believers' aspirations and good wishes in this life and in the hereafter. Physical deeds are causes for achieving hopes and aspirations. For instance, Supplication (Dua'a) is a strong cause, and Exaltation of Allah (Tasbih) was a cause for the Prophet Jonah to be rescued from the whale. Hearts deeds can even be greater causes because they are stronger than physical deeds. Tawakul is a very powerful cause to reach aspired wishes. Al-Raja is also a great cause. Whenever a believer combines Al-Raja in his heart and Dua'a by his tongue, his aspirations will be realized by Allah's grace.

Al-Raja has great benefits such as:

1. Displaying serious need for Allah. One who has Raja in his heart is actually in need for Allah, so when he declares that with his tongue, it becomes more powerful.
2. Looking for the bounty of Allah, for Allah likes those who seek his bounty.
3. Al-Raja keeps the heart moving toward Allah against all hardships. Whenever the slows down, Raja presses on. With a true Raja, the road to Allah is indeed very short.
4. Al-Raja is a way to achieve other heart deeds, such as positive thinking, true Tawakul and relying on Allah, being content with Him and elated by His closeness. Al-Raja also increases love of Allah where this blessing is dispersed throughout the body which induces other organs to participate in good deeds seeking Allah pleasure and bounty.

Fifth Rule

Conviction (Yaqin) in the Heart is like Benevolence (Ihsan) of the Body

Conviction (Yaqin) is a knowledge in the heart that warrants belief, expels doubts and brings serenity. Ibn Alqayem described the Yaqin for Iman as a soul for a body.

What is reason for specifying, in the Quran, those who have conviction (sure faith, Yaqin)? Allah said: ﴿ **There are many Signs on earth for those of sure faith** ﴾.

Those who benefit most from the signs of Allah are the ones with conviction (Yaqin) in their hearts. Their Iman increases whenever they see the great many signs of Allah on earth.

Conviction (Yaqin) in the heart is like benevolence (Ihsan) of the body organs. Ihsan in the body is to worship Allah as if you see Him, and Yaqin in the heart is to worship Allah as if you see Him. Yaqin does not settle in the heart unless the believer feels the presence of Allah. this is a high stage of Iman reached by those who are called allies of Allah (Awliyaa). Allah described them saying: ﴿ **they were certain of Our signs** ﴾.

The Risk of Tampering with Al-Yaqin in Muslims Hearts at Present Times

No one can be described as having Yaqin except those who reached serenity in their hearts with knowledge and deeds. Ibn Taimyah explained that many Muslims have not reached Al-Yaqin due to its elevated stage. He said: (Many people do not reach Al-Yaqin nor Al-Jihad, and if they were subjected to doubts, they will have them too even though they are not considered disbelievers nor hypocrites. They just don't have enough knowledge of the heart to fend off these doubts.

Today, with the weakness of Muslims and lack of enough heart knowledge, it is prohibited to cast doubts in Muslims hearts today.

There are Two Types of Al-Yaqin

- A. Yaqin and believing in everything Allah said.
- B. Yaqin and obedience in everything Allah decreed.

Of the virtues of Al-Yaqin is the fact that it is a way to achieve other heart deeds. One who has Yaqin in his heart will be truthful, sincere to Allah, and will depend and entrust his affairs to Allah.

What is the Best Way to Know Allah

To reach Al-Yaqin, one should learn the noble knowledge of Allah's Names and Attributes, and reflecting on their effects on life. Also knowing Allah by studying His signs, which is the highest level of knowledge. There are two ways to acquire the knowledge about Allah:

1. Looking at signs in the universe such as: Heaven and earth, sun and moon, and reflecting on Allah's Might, Power, Control, Wisdom and Mercy.
2. Studying Allah's Names and Attributes to see their effects in the whole life around him. All great things in the universe are traces of His Greatness. All beautiful things in the universe are traces of His beauty and Mercy. This is the way of those with Yaqin in their heart to come to know Allah.

Sixth Rule

Love for Something other than Allah Leads to Torment

Allah will punish a sinner -sometimes- by the opposite of his sin. An arrogant person will be punished by humiliating him. Similarly, a bad heart deed is punished by its opposite. One who loves and depends on someone or is attached to something other than Allah, is punished tormenting him with the same because Allah will abandon him. Allah wants His servant to turn to Him only so He may bestow His Mercy on him.

On this basis, the most tormented person is one who loves other than Allah, while the happiest person is one who only loves Allah.

Ibn Taimyah asserted: (One who loves someone for his sake or believes in his help only, he becomes a slave for what he loves and what he hopes to gain from it).

Ibn Alqayem said: (whoever loved someone or something other than Allah, he will be tormented by it, and his heart will be locked in on what he loved. Indeed, he becomes the most miserable person on earth. There are only two types of love: Love which is paradise on earth and elation of soul, that is Love of Allah. The other love is torment of the soul, siege of the heart and distress of the mind).

Whoever loved someone for his sake (not for the sake of Allah), it will be more harmful to him than his enemy because enemies may interfere between him and other worldly things or may even causing harm to him that will be considered an expiation. However; those whom he loved for their sake will interfere between him and Allah, which is disastrous.

It is Unlawful to Neglect the Heart or Tamper with its Love

This rule confirms the prohibition of carelessness about the heart and its attachments, and exposing it to degradation and humiliation by turning its love to inessential things like women or triviality that can be achieved with a lot less effort.

Also, this rule emphasizes that the Love of Allah is the highest level of Iman, and whoever achieved that will experience a joy like no other, as it was described "Heaven on earth".

Seventh Rule

Serenity of the Heart is the Basis for its Deeds

Meaning that the heart completes its deeds in proportion to its Serenity. The more serenity it bears, the more complete is its Tawakul, Yaqin and dependence on Allah.

Allah's Names and Attributes Lead to Heart Serenity

When reflecting on Allah's Holy Names and Glorified Attributes, one realizes that they all contribute to the serenity of hearts. Every problem that engages the heart has a counterpart from Allah's Names that neutralize it, and bring the heart back to stability. One of the hardest issues that may destabilize the hearts of many people is livelihood. Now let us look at these Names of Allah: The Enricher, The Sustainer, The Most Generous, The Giver of Shelter, The Almighty, The Compeller, The Protector, The Guardian and The Nourisher, etc. All these great names raise and educate the believer to have Yaqin about his livelihood and sustenance. Allah Almighty, the Most Generous will protect, provide, enrich, guard, nourish and compel others not to cut off the livelihood of any being on earth, let alone his believers. Allah said: ﴿Allah is Most Gentle to His servants and grants sustenance to whomsoever He pleases. He is All-Strong, Most Mighty.﴾. The verse ended with the Power and Might of Allah to indicate that all livelihoods come by His Power over all those who tried to end it. Because He is Subtle in Kindness, He did not leave the livelihood matter to His creatures.

Distractions of Heart Serenity at Present Times

Many issues of our times increase distractions of the heart. Social media has very negative impacts on many people where they race and compete to make more money and see things they can't afford to have like houses and leisure travel. All that made people preoccupied about their livelihood and advancement of age which are protected by Allah. It is imperative to protect and unite the heart and keep it clear of such distractions in order to have stability and serenity.

Serenity vs Tranquility

It is possible to confuse Serenity with Tranquility in the heart because of similarity in their effect on the heart. Ibn Alqayem pointed out: (Serenity with Allah may resembles serenity to

a known cause [such as wealth or prominence], and only one with insight can see the difference).

This shows how delicate the knowledge of hearts deeds is, and the need to comprehend it.

Eighth Rule

Standing In Need of Allah is the Shortest Path to Him

The righteous forefathers strived to find and clarify the shortest path of worship to Allah because they realized that would save time, be worthy of efforts and raise the rank in paradise in the hereafter. Most of them declared that **standing in need of Allah** is the shortest path to Him.

The Meaning of "Standing in Need of Allah"

Meaning that one is sensing in every aspect of his life an extreme poverty and need of Allah. Allah said: ﴿ **O mankind, it is you who stand in need of Allah** ﴾. One will not be able to benefit except that which Allah had foreordained for him; and no harm can be afflicted on him other than that which Allah had pre-destined against him. His livelihood and sustenance come only because Allah predetermined all that for him. Help can only come from Allah in every situation he lives through.

The whole universe is created by Allah, and therefore everything within this universe is in need of Allah. The human soul and heart stand in need of Allah more than any other body organs because He is the highest beloved to them.

The One in Need of Allah the Most is in fact the Real Rich

The more the servant senses true need of Allah, the more he becomes independent of all those who are below Allah, and therefore, all people are in fact feel necessity for him. When the Messengers of Allah reached the level of true need of Allah, He made all people feel necessity for them, as asserted by Ibn Alqayem.

Standing in Need of Allah Culminates in Other Heart Deeds

Standing in need of Allah generates other heart deeds such as: Having trust in Allah, Al-Raja, Devotion to Allah which is a level of Tawakul and it leads to Love for Allah and Fear of Him. For all the above-mentioned heart deeds, standing in need of Allah is the shortest path to Him. Servants of Allah who show a true need of Him are the closest and more beloved to Him.

Ninth Rule

Constant Remembrance of Allah by Tongue is a Sign of a Good Heart

The tongue reveals what's in the heart, and expresses hidden feelings and thoughts. It is the most powerful organ in exposing truths of the hearts. When someone hid something in his heart, eventually Allah will bring it out by a slip of his tongue. Allah said about hypocrites: ﴿and you would certainly know them by the manner of their speech﴾. When hypocrisy settled in their hearts, the tone of their speech appeared because tongue is the extracting scoop of the heart.

Allah compared the good heartfelt word to a good tree with solid roots in the ground. A healthy all green tree with good source of food is similar to genuine words from a good heart.

Tongue is a good indicator of the heart. Constant Remembrance of Allah (Thikr) and asking for His forgiveness (Istigfar) is a sign of a good heart.

Devil's war on the tongue has these steps:

1. Tries to get the tongue to curse the devil so he can be swelled.
2. Tries to keep the tongue from Thikr of Allah.
3. Tries to keep the heart from concurring with Thikr.
4. Tries to keep the tongue from speaking the truth.

Ibn Alqayem summarized that by stating: (*The devil said to his troops: Stand up for the tongue, it is the biggest frontier facing toward the king. Put bad words through it, and keep it from Thikr of Allah, Istigfar, Reading Quran or giving good advice to others. If you do that, you will end up with two great things:*

First: Talking untruth and falsehood which will make him one of your troops.

Second: Keeping silent about the truth which will make him your mute brother.)

Some of the devil's tricks is to entice the talker to say something bad like: curse or divorce, while the devil sits on the ears of the listener to change the spoken words to the worst so conflict or divorce will result between them.

Allah advised us by saying: ﴿ Surely satan is an enemy to you. Therefore, do take him as an enemy ﴾. The devil is the source of all evil, and that's why we seek refuge in Allah from the accursed satan.

Tenth Rule

Gratitude of the Heart Will Augment the Existing Bounties

Gratitude and Thankfulness to Allah is one of the highest levels of Iman. It surpassed Contentment even though it is in high level, as asserted by Ibn Alqayem.

Gratitude is a Worship that is Independent of Life Conditions

When Allah mentioned His Messenger Noah in the Quran, He commended him by saying: ﴿ **Indeed, he was a truly grateful servant** ﴾, despite the fact that Noah's wife did not accept his Faith and his son drowned during the Deluge. This establishes that Gratitude is a heart deed of worship which is unattached to life circumstances. The fact that Allah had brought us into being is something to be permanently grateful for.

Gratitude Leads to Other Heart Deeds

When the heart is grateful, then the tongue will be too, by declaring the bounties in hand and giving thanks to Allah. Also, when the heart senses the kindness and generosity of Allah by always being thankful, it will augment the existing bounties in one's eyes and make him deserving for receiving more bounties from Allah. The servant's good actions are not enough to make him deserving more bounties from Allah, however; Gratitude and Thankfulness to Allah go way beyond any single good action for earning more bounties from Allah. When more bounties keep coming, the servant's heart moves to the stage of Fear of Allah that this continuous abundance could be an alluring from Allah. Now you can see how Gratitude leads to higher heart deeds.

Gratitude of heart for Allah's bounties takes a place as follows:

1. Acknowledging by heart, it is the first step of Gratitude.
2. Recognizing that it is from Allah Almighty.
3. Ascertaining that it is a full favor from Allah, and not in return for good actions.
4. Exhilarating for receiving it among all other servants.
5. Conversing about it with others to show Allah' favors.
6. Attributing its existence to Allah only.

Being Thankful for Preclusion as Well as Inclusion

When the heart is truly grateful, it will be also thankful to Allah for preclusion. Precluding one from something that he really wants can be big favor from Allah because He saved his time and his heart from harms that are unknown to him. Allah is kind to his servant in ways that he does not realize.

Ibn Taimyah asserted that combining between thanks for fulfillment and patience with hardship is a difficult task for many.

Also, a true gratitude of the heart when it is paired with confession of shortcomings, as it is mentioned in Hadith: ﴿I admit to Your blessings upon me, and I admit to my misdeeds﴾. Affirmation of tongue is part of heart admission.

Eleventh Rule

Listening of the Heart is like Ear's Listening

Meaning that when the heart listens to one thing, it can't listen to another. The heart that listens and accepts falsehood will be unable to listen to the truth. That is similar to the ear when it listens to one thing it can't possibly hear another at the same time.

If the heart is engaged in believing in falsehood and Bid'a, then it will not be able to see the truth, and when it is busy in worldly pleasures, it will not be able to seek knowledge and guidance. When the heart is full of love for worldly things, there is no place in it for the love of Allah, His Names and Attributes. Also, if the tongue is busy with talks about worldly things, it can't be engaged in Thikr of Allah.

To remedy that, one must empty his heart of all attachments to worldly thing, and refrain from listening to falsehood, and engage his heart and tongue in Thikr and love of Allah.

Twelfth Rule

Sincere Heart is Far from Lust for Images

One of the most serious sicknesses of heart is its lust for images. It is an intoxication of heart and soul with a tremendous damage of the heart. Allah mentioned this in the Quran at two polytheist occasions only: People of the Prophet Lot (Sodom and Gomorrah) and the wife of Al-Aziz in Prophet Joseph story.

Due to its natural weakness, the heart has to be attached to someone, and since a sick heart gaze with lust, it soon becomes fixated and obsessed with beautiful images. When a scholar was asked about obsession with images, he said: Allah afflicted heedless hearts with it.

Ibn Alqayem wrote a chapter about images obsession and its causes. There are absolutely no gain or benefit that comes from images obsession in this life or the hereafter. This sickness of the heart may lead to heedlessness, absence of Thikr of Allah, devilish whispers and insanity. Scholars labeled the beginning of images obsession as pleasure, and the middle of it as distress, and ends with complete ruins.

Sincerity is the Savior from Images Obsessions

The more sincerity in the heart, the easier for it to rid of images obsession. A sincere heart is driven only by the love of Allah and moving only toward Him.

In the Prophet Josef story, Allah said: ﴿had he not seen the proof of his Lord﴾ [Yousuf, 24]. The Prophet Joseph heart sincerity saved him from committing the sin. He was sincere in his love for Allah, and so Allah protected and rescued him.

Remedy for Devilish Whispers about Images Obsessions

In this category, devilish whispers are extensive, especially with weak knowledge about heart deeds. The devil deceives the heart with the obsession to ruin and dejects it. Allah said:

﴿Whispering is an act of satan, one that aims at causing grief to the believers﴾.

When grief enters the heart, it destabilizes it and the mind becomes confused. If he hates these devilish whispers then he will survive.

Thirteenth Rule

When Heart Deeds are Firmed, Repentance is Needed

This rule branches out of the Repentance stage of heart deeds. Allah said: ﴿Allah may accept repentance from the believing men and believing women﴾. Allah made Repentance the final objective of all believers. He Said: ﴿And whoever does not repent - then it is those who are the wrongdoer﴾. This verse divided people into two sections: Repentant and a wrongdoer. Repentance is Iman because it brings a disbeliever into the circle of Iman, and so no true Iman without Repentance.

All stages of Iman are tied to Repentance. In fact; for a believer, the more he ascends up in Iman stages and his heart becomes full of good deeds, the more he is need for Repentance. The devil war intensifies against the believer according to the level of Iman in his heart. Renewing Repentance is the best defense against devil's troops. To ascend up in Iman stages, the believer should always free himself from his own power and entrust all matters to Allah. The Prophet Muhammad (ﷺ) taught his closest Companion, Abu Bakr As-Siddiq (*may Allah be pleased with him*) this supplication: (O Allah, I have greatly wronged myself, and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful). Since Abu Bakr As-Siddiq is at a higher stage of Iman, the Prophet advised him of Repentance to further increase his Iman.

Issues about Repentance

One should repent for sins that he committed. He should repent for the time he wasted for not doing good deeds, for Allah will surely ask him about it. He should repent for his shortcomings and heedlessness. He should repent for transgressing himself and that he did not worship Allah the way He ought to be worshiped, which is the highest level of repentance.

The Truth of Repentance

It is the remorse for what he has done in the past, and immediate cease of it with the sincere intention not to repeat it in the future. If he fulfills these conditions, then he becomes a "Muneeb" (Returning to Allah).

Pitfalls of Repentance

Ibn Alqayem asserted: A repentant who thinks that he is home-free and can give himself a safe passage through must question his repentance and seek to be accepted by Allah. He should be fearful whenever he remembers his sins. The Messengers of Allah have the most complete repentance of all people. On the day of judgement, when people try to seek the Messengers for intercession, they decline and remember their mistakes. Adam (عليه السلام) will say: (Allah prohibited for me to eat from the tree). Moses (عليه السلام) will say: (I've killed a soul that I was not allowed). Even after resurrection, the heat of the sin did not fade away.

Fourteenth Rule

Contemplation Causes Remembrance, and Both Lead to Reversion to Allah

This rule is based on the concurrence of some heart deeds with each other. This comes from the Quran and Sunnah. Reversion to Allah is a stage that is not named so until after passing through Contemplation and Remembrance, Allah said: ﴿Giving insight and a reminder for every servant who turns [to Allah]﴾. Explanation follows:

- ❖ **First Step:** Contemplating about the signs in the universe and lessons in the Revelations from Allah that will enlighten the way to Him.
- ❖ **Second Step:** Remembrance, as a result of deep thinking, which will remove heedlessness off his heart. Some helpful means to remember are:

1. Listening to sermons about death and the hereafter which will soften the heart in Fear and Raja.

However; there is an obstacle that will prevent benefiting from sermons. Ibn Alaqayem pointed that out by saying: Getting distracted by the shortcomings of the sermon's givers. People are keen to listen to those who practice what they sermon. Shuaib, the Messenger of Allah is quoted in the Holy Quran speaking to his people: ﴿Nor do I desire to act contrary to what I admonish you﴾.

2. Understanding valuable life lessons all around him, and how the effects of good deeds last.

- ❖ **Third Step:** Reversion to Allah, as a result of Contemplation and Remembrance, so he will turn to Allah after he had tried to escape, and then realized there is no shelter for him except Allah.

Fifteenth Rule

Humility is Submissiveness of the Heart

One of the highest stages of heart deeds is Humility. Allah commended the believers by saying: ﴿Most certainly those Believers have attained true success * Who perform their Salat with humility.﴾

Humility is submissiveness of the heart before Allah. Humility in the heart but its effect can be seen on the body. The stillness of the body, continuous Thikr of Allah, guarding the tongue and body when fasting are all effects of Humility in the heart.

Misconception about Humility

1. Limiting Humility to daily prayers only even though it is expected in all deeds, as inferred from these verses: ﴿their hearts should become humbly submissive at the remembrance of Allah﴾, and ﴿the humble men and humble women﴾.

This verse ﴿Who perform their Salat with humility.﴾ specified Humility during daily prayer because it has its most effect on the heart in the prayer and continues afterward. That's why Allah said afterward: ﴿who refrain from ill speech.﴾ so, Humility should be present during Fasting (Siam), when performing Hajj, when giving Zakat and during Thikr of Allah and all other deeds. The meaning of Humility is that it should be performed with submissiveness to Allah, realizing that Allah's right on His servants is much greater than they can offered. Also, he should always belittle his offerings to Allah, and only hope for Allah's acceptance and forgiveness.

2. Showing Humility of the body is a waste of time and effort. Humility should be in the heart and it will spread to the body.

Humility Can be Achieved by the following

1. Receiving Allah's commands and prohibitions with modesty and feeling his need for them.
2. Submission to Allah's rules and Sharia with complete obedience.
3. Sensing that his heart and all of its contents are in the sight of Allah.
4. Hiding his good deeds from others.

Sixteenth Rule

Humbleness is the First Stage of Serenity

This rule shows that hearts deeds are divided into groups, where stages in each group are joined by a single origin and differ in details. One of these groups is the Serenity group that includes: Peacefulness, Conviction (Yaqin), Trust in Allah, Expecting the best from Him and Modesty. It is beneficial for one to know these different stages so he can pursue its highest.

The Fact that Humbleness is The First is Inferred from

1. Allah said: ﴿ **give good tidings to the humble [before their Lord].** ﴾ It is understood that glad tidings are offered for something in the future which are, in this case, more higher heart deeds.
2. Humbleness (Ikhbat), in Arabic from the root word Khabat refers to going lower after being high. The high represents time of heedlessness. When one becomes humble, he subsides and goes low.

Obstacles Facing the Humble

Ibn Alqayem stated few things that may affect a servant on his way to Humbleness:

1. He feels that he misses his old lifestyles of sins and arrogance.
2. He feels uneasy by himself, therefore; he should live the elation and joy in the company of Allah.
3. He is subjected to many worries and doubts about his path.

Factors that further Humbleness:

1. Parity of praises and criticism. A humble repentant will receive praise from others, and therefore refrains from criticizing those who are similar to his case in the past.
2. Regrets his past and blames himself for wasting time and missing many good deeds. He should have this in his heart and not be expressed in public.



Rules of Hearts Sicknesses

First Rule

Hearts Sicknesses are More Serious than Physical Sicknesses

The foremost damage caused by physical sicknesses is death, while hearts sicknesses can lead to eternal torture because if a sick heart may reach disbelief or hypocrisy. Since the heart is tied to the body, the body is also affected by the heart sickness, and it becomes preoccupied and sad. And when the heart is joyful, it will show on the body.

Heart Sicknesses Originating from Two Sources

There are many heart sicknesses originating out of: Lustful desires and doubtful matters.

- 1. Lustful desires:** Includes women, wealth, prominence, exaltedness, diversion and heedlessness.

The source of lusts is following one's desires, and this has become easier in our present times.

The Effects of Lusts on Spirit and Will

A lustful person has a weak spirit. After describing the Pharaohs as lewdest, Allah said:

﴿So when they incurred Our wrath, We exacted retribution from them, and drowned them all.﴾. This verse confirms that the Pharaohs were following their lustful desires to the point where they became foolish and stupid. Yahia bin Muath (*a prominent scholar*) was asked: Who has the best resolve? He answered: One who overcomes his desires.

Following lustful desires results in disgrace, as Wuhaib bin Alward (*a prominent scholar*) said: (A lustful person should prepare for disgrace).

The cure starts with knowledge and Iman. Allah linked between neglecting prayer and pursuing desires, and said: ﴿people, who lost their Salat and followed their lusts﴾. Neglecting the daily prayers, which is the top physical deed, weakened their Iman and made them follow their desires.

The difficulty in resisting lusts is because it is beautified for people and driven by their own desires. Allah said: ﴿Beautified for people is the love of that which they desire﴾. So, a

believer needs the strength of his Iman to be able to stand against lustful desires. Malik bin Dinar (*a prominent scholar*) said: (The devil runs away from one who overcome the lusts of life). Lustful desires have great effects on the heart to the point where Abu Suliman Aldarani (*a prominent scholar*) said: (Avoidance of lustful desires is better for the heart than performing night prayer and fasting for one year).

2. Doubtful matters: It is more damaging to the heart than lustful desires. Scholars warned to keep away from those with innovative intents and actions.

The source of doubtful matters is the lack of knowledge of Allah, His Names and Attributes and ignorance about truth and falsehood.

The cure starts with seeking knowledge of Quran and Sunnah and avoiding the ignorant.

Second Rule

Hearts Sicknesses Vary as Sins do

It was discussed before that hearts deeds vary, and so do sicknesses of the heart. For instance:

- ❖ The disbelievers' hearts sicknesses: Wrapped heart, Sealed heart, Closed heart.
- ❖ The hypocrites' hearts sicknesses: Inverted heart, Cruel heart, etc.
- ❖ Sinful believers' hearts sicknesses: Al-Ran (a black spot is formed in the heart for every sin).

There are means for a cure for each sickness. The cure for wrapped and sealed hearts is opening and exposing, and for inverted heart keeping it upright, and for Al-Ran cleaning and purifying until it is completely healed.

Cures for Heart Sicknesses Follow in Succession like Hearts Deeds

Hearts deeds are interrelated and come in sequence. For instance, when reaching Love of Allah, Yaqin, Truthfulness and Tawakul will follow. The same thing occurs when curing from hearts sicknesses. The cures come in succession when the heart reverts to Allah, the wrapping is removed and the seal is opened, etc.

The Benefit of this Rule

It shows the believers the importance of knowledge of hearts deeds and which is more suitable at certain times than others.

Third Rule

Lusts Pursuing Hearts are Deprived from Allah Just as Much

The most beloved hearts to Allah are the Clear, Growing, Delicate and Strong. These descriptions are integrated not contradicted.

- Clarity: So he will be able to see through.
- Growth: So he will continue to marching to Allah.
- Delicacy: So he will benefit and respond from good words and teachings.
- Strength: So he will be resilient against trials and tribulations.

When the hearts achieved these attributes, it will be safe from being attached to worldly things. However; when it becomes attached to things such as wealth, prominence, exaltedness, arrogance and domination, it will be deprived from Allah just as much. Also, when the heart is filled with the love of lustful desires, then it will sacrifice everything, even Iman, in order to get these desires. At that point, no Thikr nor advice will make a difference.

The cure for that is to turn back to Allah and increase the love for Him. the more he has love of Allah in his heart, the less love he will have of other things.

Fourth Rule

Four Things are most Damaging to the Heart

The righteous forefathers paid attention to hearts deeds and researched its origins. They asserted that corrupted hearts are based on four things: Talking, sleeping, eating and mingling with others.

The excessive or inadequate use of these four things can lead to heart damage. They designated these four origins because humans practice them more than anything else during their lifetime. These origins are:

Talking: Excessive talking is waste of time and leads to profanity and quarreling. Inadequate talking prevents one from achieving many good things. Moderation is the best approach, where he talks to please Allah, or be quiet for the sake of Allah.

Sleeping: Excessive sleeping is waste of life and leads to laziness and missing worship opportunities. Inadequate sleeping causes annoyance and sickness. Moderation is the best approach, where he sleeps enough to get necessary strength for performing his Islamic duties.

Eating: Excessive eating leads to laziness and reduces acumen. In recent years, many centers were opened to control and improve habits of eating. Inadequate eating causes sickness. Moderation is the best approach, where he eats the good (*halal*) food and gives thanks to Allah, *The Provider*, for His blessing. Eating enough to sustain himself and be content with it.

Mingling: Excessive mingling with others leads to dispersing of heart and missing out on worship duties. This may lead to falling in sinful acts. Inadequate socializing with others reduces opportunities to benefit others. Moderation is the best approach, where he socializes with others in a beneficial way such as: Learning, teaching, giving advice and reminding of good things to do.

Fifth Rule

Hearts Sicknesses are based on: Arrogance, Envy, Anger, Lust

Ibn Alqayem asserted that hearts sicknesses are based on: Arrogance, Envy, Anger and Lust because the source of doubtful matters are: Arrogance and Envy. And, the source of lustful desires: Anger and Lust. All other hearts sicknesses branch out of these four origins. So, whoever comprehends the source can deal with his sicknesses and symptoms.

Arrogance: Prevents submission to Allah and rejects the truth.

Envy: Prevents one from accepting an advice, distracts from self-scrutinizing and objects to the giving of Allah.

Anger: Prevents justice and results in extremism and disregard for prohibitions.

Lust: Distracts the mind, weakens the resolve and results in lewdness and Al-Ran (*black spots in the heart*).

All these four have something in common: Ignorance about Allah. Whoever knew Allah, knew himself, and whoever knew himself, realized his weakness and became modest to Allah and all of his sicknesses would disappear.

Sixth Rule

Physical Diversion is Based on Heart's Diversion

Heart's diversion refers to heedlessness and amusement, as inferred from this verse: ﴿With their hearts distracted﴾.

Some of the effects of heart's diversion are: Unseriousness and clowning, which indicates its emptiness. The body follows the heart and become distracted and heedless about the hereafter. Heart's diversion may increase to the point where it ridicules the verses of the Quran.

The Effects of Diversion on the Heart and Body

Due to the harmful effects of diversion (distraction) on the heart, Sharia limited its field to three areas: Distraction with the wife, horse or archery. Sharia directed diversion to what is beneficial to humans. Diversion is a mutual situation between heart and body, where each becomes both influencer and influenced. The Prophet Mohammad (ﷺ) meeting place has a serious atmosphere and free from diversion or distraction.

Diversion can lead to other heart sicknesses such as:

1. Heedlessness.
2. Turning away.
3. Satisfaction with the life of this world. This verse combined the three: ﴿Indeed those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs﴾.
4. Sealing of the heart is the last heart sickness to unfold. Allah said: ﴿Allah has sealed their hearts, their hearing and their eye sight and they have become heedless﴾. This verse mentioned the hearing and the eye sight because heart diversion had extended to the hearing and eye sight. They only see a diversion and hear only heedlessness.

It was previously determined that good hearts deeds lead to seriousness and resolve. Diversion, on the other hand, leads to impairment and laziness. There are two things that should be kept in mind:

1. The joy of Thikr of Allah far exceeds the pleasure of diversion.

2. The Angels do not attend places of diversions or distractions, therefore; devils take over and control the hearts of those who are immersed in diversion. Allah said: ﴿We have sent the devils upon the disbelievers inciting them to [evil] with [constant] incitement﴾.

Seventh Rule

A Person with Heart Sickness Lacks Sound Judgement

A sick person may hate good food and medicine and like what is harmful to him. A person with heart sickness lacks good judgement and loses common sense, so he believes that his pleasure is in what is harmful to him, and rejects what will cure his sickness.

The Effects of Sickness on the Heart

Two detrimental things can occur as a result of his sickness:

- A. **Escalation of more heart sicknesses:** When the heart is attached to something other than Allah and relies on it and does not repent, then his sickness can only become worse for him unless he clears out his heart and reverts and repents to Allah. Also, when a person suffers a heart sickness caused by ignorance, and he keeps learning useless or harmful knowledge, then his case will worsen.
- B. **Reduced sustenance for his heart:** More sickness to the heart means less good deeds, so his love for Allah becomes weak, and he will be in shortage of heart sustenance to be able to return to Allah.

Some calamities of heart sicknesses: Is the fact that the heart does not feel the pain of his sickness, but continues to enjoy it like an ignorance will do. This is very hard to cure because the incentive to seek treatment (pain) is completely missing. When pain becomes pleasure then it is almost hopeless case.

The heart may feel some pain but does not like the taste of medicine (repentance) because it gets in the way of its pleasures.

Longer periods of heart sickness cause severe bad judgement to the point where it perceives truth as falsehood and vice versa. This is the point of **Inverted** heart where no sermons or advices will make a difference. The **criterion** for recognizing the heart's bad judgement is its inclination toward this life or the hereafter. On its way to cure, it will move toward the hereafter, and when moving toward this life, it means more sickness.

First sign of curing of the heart is annoying of its owner, wanting to revert to Allah. This is the first step in accountability, and more of it will revive the heart again.

A Sick-Hearted Person is Harmed by Things that don't Harm a Sound-Hearted

A sick-hearted person is more likely to be affected in certain situations that are considered normal for another person with a good heart. Trial (Fitnah) is usually when hypocrites and sick-hearted people are exposed. Allah said: ﴿a trial for those, whose hearts suffer from the disease (of hypocrisy)﴾. Often, a simple trial is enough to topple a sick-hearted person because of the weakness of his heart. In contrast, the same trial will strengthen and uphold a person with a good heart.

The story of the Al-Ahzab (*Battle of the Trench*) presented the two types clearly:

Sick-hearted people said: ﴿Allah and His Messenger did not promise us except delusion﴾.

Good-hearted people said: ﴿a This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth﴾.

So, the harm reached the sick-hearted people only.

Eighth Rule

The Holy Quran is Healing for All Hearts Sicknesses

Allah Almighty has revealed His last Book, the Holy Quran as a cure and healing for all people, as He said: ﴿**And We send down of the Qur'an that which is healing**﴾. Its healing of all hearts' sicknesses.

The Quran heals the heart from doubtful matters by unraveling the true reality of this life and the hereafter, and declaring that true worship is only to Allah.

The Quran heals the heart from lustful desires by exhortation and intimidation.

The closer a servant to the revelation, the more healing he will receive. One who is reading the Quran, reflecting on its meanings and following the its teachings in his life is definitely in a much better position than another who reads and follows only. The farther someone from the Quran, the easier for sickness to infiltrate his heart.

A Heart Full of Quran VS an Empty One

A heart sickness becomes more severe when the heart is does not recite the Quran. Once the recital starts, the sicknesses become weaker, and that's why the Quran reader's heart is healed much faster. Also, he the least affected by sickness due to the blessing of the Quran.

Ibn Alqayem asserted that (The Quran contains inferences to the cause and cure of every heart and body sickness).

In this assertion, Ibn Alqayem included all sicknesses of hearts and bodies. When the heart is healed, its healing is spread throughout the body. Reading the Quran alone, even without reflecting on its meanings, is enough to cure. Reading the Quran while reflecting on its meanings is much more effective in healing the remnants of sickness in the heart, just as body sickness leaves remnants after it is cured.

Ninth Rule

Absence of Pain is a Sign of Heart Sicknesses

Every disease that hits the body has signs and symptoms through which a physician can begin his treatment. Similarly, hearts sicknesses have signs that were discussed by many scholars. The foremost sign of heart sickness is the absence of pain while committing a sin.

In the beginning, sickness causes pain, just like ignorance causes pain for missing knowledge, then the sickness becomes severe to the point where pain actually disappears, and one becomes habituated to his situation, which can lead to renouncing otherwise.

One of the gravest things that can occur is the fact that hearts can become sick and actually die without anyone of its owners realizing, as Allah said: ﴿lest all your deeds are reduced to nothing without your even realizing it.﴾. That is when heedlessness covers the heart. From that we know that if pain exists, then the heart is live. This pain actually is a blessing from Allah (it is the preach of Allah into every heart). This also shows that the heart by its nature repels from sins because it is not a sustenance.

Another lesser sign of heart sickness is the persistence on following its lust, driven by covet and thinking that he will find his cure but, in fact he is headed for his demise. As illustrated by this verse: ﴿lest those with sick hearts should covet but speak in a straight forward manner.﴾. The cure for covetous hearts is to cease their forbidden pursuit.

Tenth Rule

Heart Sicknesses Originate from Invalid Knowledge and Invalid Purpose

Ibn Alqayem asserted that hearts sicknesses are based on two things:

First: Invalid Knowledge, and this leads to doubtful matters, where he sees the truth without its light, and sees falsehood without its darkness. The cause of that is his ignorance and lack of true knowledge. Therefore; Sharia ordained pursuing of true knowledge and designated that as a form of worship.

Second: Invalid Purpose, and this leads to lustful desires because an invalid purpose leads to an invalid deed. where he detests the truth and likes falsehood and continues to pursue it even though he is aware of its fallacy. The cause of that is following his desires. That is why the highest level of Iman is have one's desires follow the teachings of the truth.

The cure will be centered on two things: Knowing the truth and adhering to it. One Dua'a (*supplication*) by the Prophet Muhammad (ﷺ): " O Allah! show us the truth as true, and inspire us to follow it. Show us falsehood as falsehood, and inspire us to abstain from it."

Eleventh Rule

Remedy for Pretension is (It is You we worship)

Remedy for Arrogance is (You we ask for help)

Remedy for Ignorance is (Guide us to the straight path)

There are three sicknesses that greatly damage the heart: Pretension (*Showing off*), Arrogance and Ignorance. All three sicknesses originate from glorifying oneself. The pretender has high opinion of himself and usually with contempt for others while claiming untrue things for himself due to his ignorance.

Pretension (Showing off): It is doing something in order to be seen and admired by others. This comes from the love of something other than Allah. It starts subtle and then increases until it reaches hypocrisy. The cure for that is a complete devotion and veneration for Allah, and intending everything for the sake of Allah, as in this verse: ﴿It is You we worship﴾.

Arrogance: It is self-conceit and disdain for others, and consuming reliance on oneself against all difficulties in life. The cure for that is freeing oneself reliance and turning to Allah while recognizing one's weakness and powerlessness, as in this verse: ﴿You we ask for help﴾. The help of Allah is indispensable.

Ignorance: It is a grave misconception about truth and knowledge. The cure is to learn the details about the truth and work continuously to achieve Allah's guidance, repeating this verse in daily prayer: ﴿Guide us to the straight path﴾.

The above-mentioned three sicknesses are from Satan's insinuation, his evil prompts and devilish whispers. All Muslims are ordained to seek refuge in Allah from the cursed Satan.

Twelfth Rule

Rejecting and not Adhering to the Truth is a Sign of Dead Heart

A dead heart rejects and does not comply with the truth. It reaches even lower point when it despises the truth where it becomes like a dead body that does not feel eating, drinking or pain.

The heart passes through **four stages** before its death:

1. **Heart Cruelty:** It stiffens and hardens and does not accept the truth. No Iman can be written in it. When describing cruelty of the heart, Allah combined it with disbelief: ﴿So for their breaking of the covenant We cursed them and made their hearts hard﴾.
2. **Sealing of the Heart:** Knowledge and guidance can't infiltrate through to this heart, as Allah said: ﴿those who disbelieve﴾ to ﴿Allah has set a seal upon their hearts﴾.
3. **Imprinting of the Heart:** It is linked to the Sealing but it has become a trait of the heart.
4. **Locking of the Heart:** The heart is locked in with all its evils.

It is attainable to collect all hearts sicknesses from the Quran and Sunnah, and reflect on their meanings and interrelationship. The righteous forefathers pursued this subject extensively, as narrated by Al-Baiqahi (*prominent scholar of Hadith*) that Mujahid (*prominent scholar of Tafseer*) said: (Al-Ran (*black spots in the heart*) is less severe than Imprinting, and Imprinting is less severe than Locking, and Locking is far worse than other sicknesses). Allah knows best.

Thirteenth Rule

Heart Blindness (Loss of Insight) is Confirmed by Allah

Allah said: ﴿blinded are the hearts which are within the breasts﴾ [Al-Hajj-46].

This verse confirms the blindness of the heart, which means the loss of its insight. The hearts sees and witness things, but when it becomes sick a veil drops on its vision, and if its sickness worsens it becomes completely blind and unable to see the truth and guidance.

Eyesight does not go Blind, Hearts do...Why?

Due to the extreme effects of hearts blindness, eyesight blindness is not considered at all. That is why Allah negated eye sight blindness: ﴿For indeed, it is not eyes that are blinded﴾ [Al-Hajj-46].

Negation of eyesight blindness is not for its actual existence, rather it is to underline the importance of hearts blindness, which is indeed the true blindness. A person with a blind eyesight can still find his way around, however; one with heart blindness can't see the plain truth and missteps his way, as Allah said: ﴿Then is one who walks fallen on his face﴾ [Al-Mulk-22]. He tries to feel his way but can't find familiar landmarks to guide him. The word (fallen) indicates his near collapse if he does not reach for guidance.

The cure for that is to watch for any veil on the heart, purifies the heart from sins because wrongdoings and sins progressively weaken the heart's insight until total confusion.

Fourteenth Rule

Some Heart Sicknesses are Undetected

Diseases of the body are mostly visible and can be detected, however; hearts sicknesses are different. Some heart sicknesses can be detected while others can't, which may lead to undetected death of heart, and that's why hearts sicknesses far more dangerous than diseases of the body.

At the beginning of heart sickness, one feels distressed and becomes preoccupied with feeling of guilt. All these signs are, in fact, a mercy and a preach from Allah. If he continues committing wrongdoings, then this preach from Allah will gradually fold away.

Ignorance and following own desires are undetectable, therefore; sicknesses persist in the heart until its death.

The righteous forefathers were keen to look after their hearts, fearing hypocrisy as it was narrated about Omar bin Al-Kattab. Continuous Istigfar (repentance) is a very effective way to clear the heart and keep it alive and healthy.

Softening the Feeling of Guilt

Nowadays, some follow a way to reduce the effects of self-blame by belittling their sins and wrongdoings, or even trying to justify them. Allah is more likely to forgive the sins of his modest servant, and not that of a bald careless arrogant servant.

Fifteenth Rule

Trials (*Temptations*) Cause Heart Sickesses

The Prophet Muhammad (ﷺ) said: (Trials (*Temptations*) will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-colored like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion.) *Narrated in Sahih Muslim, 144.*

This hadith confirms that trials and temptations are, repeatedly, presented to the hearts as a test. These trials and temptations originate from doubtful matters and lustful desires.

All these temptations are gathered in this verse: ﴿[You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged﴾ [At-Tawbah-69].

Listed in the verse:

- A. (**worldly enjoyment**): Implies lustful desires.
- B. (**engaged [in vanities]**): Implies doubtful matters.

Therefor; caution must be taken, nowadays, to evade and steer away from harmful temptations. The road to safety starts with Tawhid (the oneness of Allah), righteous good deeds and continuous Istigfar.

Sixteenth Rule

Sins Curtail Hearts Deeds, True Repentance is a Restorer or a Raiser

It is determined that sins diminish good hearts deeds, in fact; sins affect the hearts like diseases affect the body. If one repents and reverts to Allah with a truthful heart, then he either reinstated to his previous state (*level of Iman*) or is raised up higher than that. The reason for that difference is in this comparison:

Intensity of sins as opposed to sincerity of repentance: If the sin is flagrant and combined with irreverence for commands of Allah, then one needs a true repentance to go back to the level of Iman before committing the sin. If his repentance is sincere and combined with subservience, then Allah will elevate him to a higher level of Iman than before committing the sin. This, in fact; is the case with the Messengers of Allah, where their level of Iman becomes higher after they repent from minor offenses. It all comes down to truthfulness of repentance and the scale of the offense.

Allah is Pleased with the Repentant, who is he?

When some Companions of the Prophet Mohammad (ﷺ) committed an offense, they often say: "I am doomed", "I was burned", etc. These words show the tremendous regrets and subservience they feel about what happened. This is the repentant whom Allah is pleased with. A case of a servant who disobeyed his Master's orders because of natural weakness not revolting against his Master's commandments. He feels ashamed and very modest about what he has done, and decided to revert to his Master with true Istigfar asking for His forgiveness. When His Master Saw all of that, He pardoned him and decided to put him in a higher degree than before.

Seventeenth Rule

Hearts Sicknesses Occur because of Sins or Punishment

In (*At-Tuhfah Al-Iraqiah*), Ibn Taimyah asserted that heartsickness occurs due to two reasons:

First: Sins that are committed by the person, which results in his heart sickness, then he thinks that the cure is to commit another sin which, in turn, increases his sickness. Sins are like salt water, the more one drinks, the more he feels thirsty. A sin invites another, and a bad leads to worse. Also, this causes the angels to stay away while the devils are converging on him to commit more sins.

Second: A punishment from Allah, as He said: ﴿In their hearts is sickness, so Allah has increased their sickness﴾ [Al-Baqarah-10]. So, the new sickness was a punishment for a previous one that they did not rid of. Similar to what is in another verse: ﴿And when they deviated Allah caused their hearts to deviate﴾ [As-Saff-5]. They deviated at first, then were punished by the same, which is even more adverse.

The benefit of this Rule

This rule encourages one to purify himself from sicknesses of the hearts before he is punished by the same.

Eighteenth Rule

Devils Converge on a Sick Person in Proportion to his Heart Sickness

A person is surrounded by an angel and a devil. The angel presents him with light while the devil presents him with darkness. When the heart is sick, the devils will dominate him because the angels are away.

The devil Dominance is in Proportion to Heart Sickness

If heart sickness is more intense, the more powerful is the devil dominance. When the heart becomes completely dark and the person become a disbeliever, then the devils will occupy and settle in the heart where they beautify the wrong for him to weaken his heart further. This rule is clarified by this verse: ﴿And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.﴾ [Az-Zukhruf-36]. Also, it can be inferred that remembrance of Allah keeps devils away.

The devil Dominance in Present Times

Nowadays, family separations, homicides, adultery and other sins have increased due to devils interference in people's lives. This is far from the believers society where it mixes with angels.

Nineteenth Rule

Envy is an Overpowering Sickness of the Heart

Envy is hoping for the cessation of possessions, achievements, or qualities of another person out of discontent and resentment. It is very common in people's life, even those who are righteous but they avoid and resist in compliance with their Iman.

An envious person finds joy in the cessation of bounties of another person even though he does not benefit from that cessation. The Prophet Muhammad (ﷺ) said: (Do not harbor envy against one another). The envious person should not start the envy, and the envied person should not say or do anything that will induce envy from others.

An Envious Person Committed Heart Sins

An envious person committed sins by heart: An objection to Allah's rules, hatred for another Muslim, transgressed against himself and others, lack of heart contentment, attachment to something other than Allah. Envy is an animosity with Allah over His judgement to give His bounties to whom He pleased. An envious person is similar to Iblis who refused to Fall down prostrate before Adam.

Some of Envy adversarial effects are wiping good deeds. The envied person faces a trial and he should be patient.

The Most Common Subject of Envy

The most common subject of Envy is wealth and prominence. And that's why many scholars are subject of Envy due their prominence among people.

Re-Orienting the Power of Envy

The power of Envy should be re-oriented toward competing in gaining knowledge and doing good deeds while striving to purify the intention.

The cure for Envy: Is to shield his feeling, congratulate the envied and to repel from having such envious thoughts. Also, fearing Allah and doing what is right and discipline himself to be content with Allah rulings.

In most extreme cases of Envy, the envious eyes and soul send a wave to the envious, and that's why Allah ordained us to seek refuge from that moment, He said: ﴿And from the evil of an envier when he envies.﴾ [Al-Falaq-5].

The words (when he envies) refer to the moment of envy because that is where the harm comes from. Envy is in every one but it will not cause harm unless stirred by the envious.

Twentieth Rule

Desire Distorts Perception and Will

The heart has perception and will, which are its life foundations. Most heart sicknesses distort one of them. For instance; pretension (*showing off*) ruins the will, and ignorance distorts the perception. Following own desires harms both of them, and when it goes to extreme, it becomes glorified and worshiped, as described by this verse: ﴿who has taken as his god his [own] desire﴾ [Al-Jathiyah-23].

Allah has never described any heart sickness as God except Following own desires because it is in tune with the soul. Human soul, sometimes, projects harmful desires as beneficial and generates all justifications to make it easy for the person to go along with his own harmful desires.

Following Harmful Desires Damages Heart Deeds

Because of its risky nature, Following harmful desires damages heart deeds by impairing the highest heart deed which is Love of Allah. A person following his own harmful desires will love what is harmful to him and repel from what is good for him. Allah combined these this sin and heart Imprinting in this verse: ﴿Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires. And those who are guided - He increases them in guidance and gives them their righteousness.﴾ [Muhammad, 16-17].

So, Following harmful desires can be either a cause of heart Imprinting, or one of its results. In fact; they are concurrent, where the presence of one give rise to the other.

Some of the serious effects of Following harmful desires is the blacking out of the mind and obscuring the insight, which results in blindness of heart.

Also, another adverse effect of Following harmful desires is to cause unusual activity of the heart so it becomes immensely involved in pursuing its desires and being attached to it.

This occurs more with rulers, and that's why Allah commanded His Prophet Dawood (ﷺ) by saying: ﴿rule among people with justice and do not follow (your) desire﴾ [Saad-26]. This verse asserts that Following desires is in fact following falsehood because it contrasted it with

the truth. Following desires cause blindness of the heart, so the heart will be unable to distinguish between right and wrong.

The cure for this sickness (following own harmful desires) is to augment the Fear of Allah in the heart, that's why Allah combined both in this verse: ﴿ **But as for he who feared the position of his Lord and prevented the soul from evil desires** ﴾ [An-Naziat -40].

Ibn Alqayem wrote a chapter on treating this sickness in his book (*Rawdat Al-Muhibeen*).

Twenty First Rule

Hearts Sicknesses Have Pleasure that is Fed by the Devil

Hearts sicknesses are undesirable to a sound good heart which repels from them just as a healthy person keeps away from disease causes. Nevertheless; the devil adds pleasure to these sicknesses so it will be likable by the soul. This feeding continues by the devil into the heart until theses sicknesses become perfectly acceptable to the soul which pursues more of it to become a habit.

Heart Sickness Pleasure is a Trial for the Heart

Heart sickness pleasure is actually a trial for the heart, so the knowledge of Allah will manifest itself about truthfulness of hearts in loving Allah. In Arabic, the words (Pleasure and Humiliation) have the same number of letters ordered differently, so they say: (*Latha* ends in *Thila*), which translates to: pleasure ends in humiliation. Of course, humiliation effect far exceeds the pleasure's, however; sick hearts don't realize it.

The pleasure of sick hearts is actually its misery because seeking more pleasure is, in fact, receiving more misery. This is very detrimental to the heart, similar to a person who loves someone to the point of misery, or a pretender who likes to be admired by others, which will eventually lead him to despair.

Twenty Second Rule

Seeking Prominence Destroys Good Heart Deeds

The heart is devastated by seeking prominence because a person may sacrifice his Iman to reach prominence. This pursuit has become one of present times sicknesses to the point when one is delighted to hear untrue compliment about him. Allah punishes such person by making him hear untrue slander about him. The prominence seeker is punished by the decline of his own prominence because the most noble of people in the sight of Allah is the most righteous among them.

The heart is mended by nothing like Modesty and Humbleness. Whoever is modest will be safe from all sicknesses. The devil tries to deceive the believer by equating modesty and anonymity with laziness and weakness. Also, the devil tries to project that prominence leads to activism to entice the believers to chase prominence, however; the Prophet Mohammad (ﷺ) was most humble and most active, even when he walks he strides.

The Effects of Prominence on Hearts Deeds

The Prophet Mohammad (ﷺ) warned against craving after prominence because it can ruin the heart and Iman. Heart deeds are delicate and hard to maintain, for instance, think about maintaining sincerity in your worship while someone is looking at you, now think about how hard sincerity gets when all people know about your worship.

Allah knew how sincere the righteous scholars were because they never looked for prominence, so Allah made them prominent after they passed away. When truthfulness settles in the heart of a believer, Allah will raise his name above the rest, as He said: ﴿And left for him [favorable mention] among later generations. Peace upon Noah among the worlds.﴾ [As-Saffat-78-79].

Twenty Third Rule

Desiring Worldly Things Destroys Good Heart Deeds

Allah said: ﴿Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.﴾ [Hud-15]. Then Allah said this about their deeds: ﴿And lost is what they did therein﴾ [Hud-16]. This includes hearts deeds, and the word (*desires*) indicate continuity in seeking the life of this world.

Desiring worldly things has many forms: One neglects the hereafter and focuses only on this life, so he disregards Allah guidance commands.

The criterion for wanting this life: is that this life becomes the only stimulus for all of his actions and sayings.

The absolute purity and sincerity is to have the pleasure of Allah as the only stimulus for all actions and sayings. Between these two peaks (*purity and sincerity*) lie many levels. The believer strives to keep his intentions for the sake of Allah. This may take a life-time practice but when he reaches sincerity, he reaches Allah.

Desiring worldly things destroys good heart deeds, which includes: Damaging the love of Allah because one shares this love with worldly things. Inside his heart, the more he is attached to this life, the less love of Allah remains in his heart. The same thing applies to one who likes to be lauded, and whoever desired this life will make Tawakul on someone other than Allah, and the same thing can be said about Al-Raja, Al-Yaqin, Fear and truthfulness.

Muhammad bin Abdul-Wahab wrote a chapter in his book (*Al-Tawhid*), where he emphasized purification of the heart's will to do good deeds for Allah only. This is one of the secrets of rewards reduction for a Mujahid in the cause of Allah and get his share of the booty receive in advance two-thirds of his reward in the Hereafter and only one-third will remain (*to his credit*). If he does not receive any booty, he will get his full reward. *Narrated in Sahih Muslim*.

The cure for that is establish sincerity in the heart, seeking only the pleasure of Allah, regarding this life as a fuel to the hereafter, and not being attached to anything or anyone except Allah. This life becomes in his hands not his heart, and living through it according to what pleases Allah.



Words of Wisdom in the Knowledge of Hearts

1. The devil loves ruined hearts
2. When the heart comprehends, the ears gained from its hearing, the eyes gained from its sight and the tongue gained from speaking.
3. Hardening of hearts is the result of long-term hopes.
4. Hearts have natural disposition to love whoever is kind toward them. No one is more kind toward them than Allah, so the hearts gained from His love.
5. Trust in Allah is comforting to the hearts.
6. Hearts are pots, so fill them with the best.
7. Hearts rust like iron does, so, clear them with Thikr of Allah.
8. The righteous forefathers asserted that eating from halal softens the hearts.
9. Sick hearts need to be treated gently just like a patient until he recovers.
10. Healing occurs by Tawakul more often than by seeking treatment.
11. When hearts are close, the distant bodies are not a problem.
12. Changes of the hearts are far more serious than that of the bodies, but the eyes cannot see.
13. All heart sicknesses originate from the love of this life and the neglect of the hereafter.
14. Sincerity is hard for the heart because it does not have a share in it, but when heart is sincere it becomes content with it.
15. Whoever wants to be safe from hearts sicknesses, he should be quiet more often and engage in Thikr of Allah.
16. All good heart deeds come from giving up on people. Whoever gave up on people, his heart will be straightened.
17. Humility of the heart is its prayer, while standing in a Masjid is the body prayer.
18. When the heart tastes the words of Revelation, it will care less about words of others.
19. The more complete Tawhid in the heart, the stronger the hearts deeds become.

20. The more one knows Allah, he will fear Him more to keep his status with Him.
21. The closer one to Allah, the more Contentment he feels with Him.
22. One who has a full good life, has a stronger Will and intense Love for Allah.
23. The livelier the heart, the harder the devil will fight it.
24. The darker the heart, the more obedient to the devil it becomes.
25. The closer the heart to Allah, the better it can distinguish between truth and falsehood.
26. If the deed is more beneficial to the heart, the devil's opposition is greater.
27. When Love for Allah is greater, detestation for the opposite is more intense.
28. A deed that is loved by Allah is indeed more beneficial to the heart, so get to know what Allah loves.
29. The livelier the heart, the more pain it will feel from minor sins and for missing good deeds.
30. Whoever knew Allah in his heart, he cannot help but Loves Him.
31. A heart filled with the knowledge of Allah can only depend on Him.
32. A worship in the heart for something besides Allah means that it is all for that thing and not Allah.
33. The closer the angles to the heart, the farther the devils.
34. The devil overpowers the sick heart until it is completely subdued.
35. The light of heart burns doubtful matters and lustful desires.
36. The light of heart sees truth and falsehood.
37. Whoever draws near to Allah, by his heart, a span, Allah draw nears to him a cubit.
38. The life of the heart is in following Quran and Sunnah.
39. The heart, by nature, loves its Creator so, it will not be hard for it to reach Him.
40. Every one of Allah Holy Names and Glorified Attributes satisfies a need in the heart.
41. Humbleness of the heart contains: Love, Subservience and Submissiveness.
42. Reversion to Allah contains: Love and Fear.
43. Contentment with Allah contains: Love and Nearness.
44. Repentance contains: Being held accountable and Fear.

45. Tawakul (*Depending on Allah's help*) contains: Entrust all affairs to Allah, Seeking His help and Contentment.
46. Standing In Awe of Allah contains: Awareness and Worship.
47. Fear contains: Al-Raja (*Hoping for Allah's promise*) and True Will.
48. Al-Raja (*Hoping for Allah's promise*) contains: Fear and True Will.
49. Contentment contains: Patience and Love.
50. Aspiration to Allah combines: Hope and Fear but Hope is more.
51. Dread of Allah combines: Hope and Fear but Fear is more.
52. Abstinence contains: Aspiration and Dread.
53. Truthfulness contains: Sincerity and Resolve.
54. Veneration of Allah contains: Love, Glorification and reverence.
55. Serenity contains: Reversion to Allah and Tawakul.
56. Shyness of the Heart contains: Awareness and Attentiveness.
57. Pillars of heart worship are: Sincerity, Truthfulness and Following through.
58. Treatment of hearts is much harder than that of bodies but its healing is more complete than the body's.
59. The life of the heart is by continuous Thikr of Allah.
60. The joy of the heart in its worship is a gift from Allah because He is *The Thankful*.
61. Knowing Allah by the heart leads to His Love, Fear and Hope.
62. Patience and Repentance are always in a believer's heart.
63. When the heart pursues the hereafter, it abstains from this life.
64. The life of the Heart is a light of the mind.
65. Tawakul, Humility, and Abstinence can be faked and looked confusing to anyone. That's why Fiqh is needed in the knowledge of hearts deeds.
66. The heart needs guidance at all times.
67. Whoever fears something, Allah will push it toward him.

68. Devilish whispers hinder the heart from reaching out to Allah.
69. Heedlessness is the widest gate for the devil to enter the heart.
70. The knowledge of Allah is a guard for the heart from devils.
71. The higher the heart ascends in levels of Iman; the more knowledge of Allah is needed.
72. When the heart listens to Hadith, it will light up with insight.
73. When the heart tastes the knowledge of Allah, it can't stop.
74. Limited expectations in this life are the best treatment for the heart.
75. Tawakul contains heart's knowledge and its deeds.
76. Every Name of Allah calls for a special love in the heart.
77. When the heart is attached to Allah, it continues traveling to Him.
78. The stronger the love for Allah in the heart, the more complete pleasure it experiences.
79. The harder the love, the more thoughts come about the loved one.
80. Menacing intruders of the heart should be rid of just like snakes and scorpions.

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